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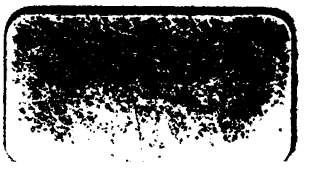

THE WORD

A MONTHLY MAGAZINE

DEVOTED TO

Philosophy, Science, Religion, Eastern Thought, Occultism, Theosophy, and the Brotherhood of Humanity

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H. W. PERCIVAL, *Editor*

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WORD

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GHOSTS THAT NEVER WERE MEN

All Ghosts Act Under Karmic Law.

IF WHAT is true of luck ghosts were taken as absolute and could be taken without background and surroundings, a false notion would be held of man and his relations. Then it would appear as if people can bring themselves under the protection of some power, and thereby stand outside and secure against the law and order in our world. Discern therefore the universe, its plan, its factors, its object, and its law, to recognize the true setting of luck.

The Universe Divided as Nature and as Mind.

The plan is concerned with the development of matter, so that it shall become conscious in ever higher degrees. In the manifested universe everything visible and invisible may be roughly classified as of two factors. One of these is nature, the other mind; however, consciousness, itself unchangeable, is present through everything. Nature includes all in the four worlds on the involutionary side. Therefore it comprises all that came into existence from the beginning of manifestations in the four worlds, from spirit on the in-

volutionary side down to the grossest matter. Breath, life, form, and physical matter, in everyone of their phases, are included in nature and nature predominates in desire. Mind includes mind and thought. Mind reaches down into the physical, and is that along which nature rises, from its physical state to that of the perfected mind.

Nature is matter, as well as mind is matter. The difference between these states of matter lies in the degrees in which matter is conscious. Nature is not conscious as mind, but is conscious only of the state in which it is, as breath, life, form, physical matter, and desire. Mind is, however, matter which is conscious as mind, conscious of itself and of other things in its state, and which can be conscious of states below and states above itself. Nature is unevolved matter; mind is consciously evolving matter. Matter, as here used, includes spirit, spirit being the beginning or finest state of matter, and matter the end or grossest state of spirit. Instead of the accurate terms, spirit-matter and matter-spirit, the term matter is in use. The use is, however, conversational. Hence, the term, if that be not remembered, is apt to mislead. This matter, visible and invisible, is made up of ultimate units. Each unit is always spirit-matter, and none can be broken up or destroyed. It can be changed. The only change such a unit can undergo is that it is successively conscious in different states. As long as it is not conscious of anything except of its function, it is matter, spirit-matter, as distinguished from mind. Matter, then, to use the term colloquially, exists in four worlds, and in many states in each of these. The states differ in the degree in which these units are conscious.

The four worlds of spirit-matter are, to give them names —and one name will do as well as some other as long as the essence of that is understood which the name stands for— the breath world, the life world, the form world, the sex world. Other names, and these have been used in these articles on ghosts, are the sphere of the fire, the sphere of air, the sphere of water and the sphere of earth. (See The Word, Vol. 20, p. 259.) In these worlds or spheres and on

the various planes of each of them exist the two factors, spirit-matter or nature, and mind. The spirit-matter manifests as the four occult elements and the elemental beings in them. The mind is active as mind and thought. These two are intelligent. In this sense the manifested universe, consciousness being present throughout all, consists of nature and mind. Nature involves, and mind contacts it at all stages in its involution, meets it in the physical world more intimately, and raises it with itself by its own evolution through thought.

So spirit-matter, which is nature, involves from the spiritual to the physical, sinking and condensing through four worlds. In the lowest, our physical world, it is met by mind, which thenceforth raises it from stage to stage in the physical world and so on through the psychic world, the mental world and the spiritual world of knowledge, these three names standing here for the aspects on the evolutionary line of the form world, the life world and the breath world. The stages of evolution correspond to stages of involution. That gives seven great stages in the four worlds. The planes are the breath-mind plane in the sphere of the fire, the life-thought plane in the sphere of air, the form-desire plane—a part of which is the astral-psychic plane in the sphere of water, and the physical plane in the sphere of earth. On those planes are the stages of involution and evolution, matter being of the same degree or kind on each plane, but differing in the degree to which matter is conscious. This is the plan upon which the two factors work.

Purpose of Involution and Evolution.

The purpose of involution and evolution is, in so far as human beings are concerned, to give the minds an opportunity of coming into contact with physical matter and thereby refining the matter that it becomes conscious in ever higher degrees, and at the same time to give the minds an opportunity to gain knowledge of all things by this refining which brings them into contact with all things, through the physical bodies they inhabit. By aiding nature

they benefit themselves. This outline, omitting many phases, is merely like a cross section of evolution at the human stage.

In the body of man, therefore, all nature is represented and focused. Into this wonderful body reach and are condensed parts of the four worlds. Nature is there represented as breath, life, form, and the physical body. Desire is there, too, but it is different, being more directly connected with the mind. Desire is not mind, except in a peculiar way. Desire is the lowest, darkest, grossest, the unrefined, ungoverned, unlawful part of the mind, and so has not the traits which are generally associated with mind. Therefore it was said that the two factors are nature and mind, which is represented only as mind and in thought. Mind, however, in its highest sense is knowledge; in its lowest, desire. In the middle state, which is a blend of desire and mind, it is thought.

In the human body is nature and is mind. Nature is there as a being composite. Mind is there and also as a being. The nature man or sense man is the personality (see The Word, Vol. 5, pp. 193-204, 257-261, 321-332); the mind man is called the individuality (see The Word, Vol. 2, pp. 193-199). Into the personality are drawn the four occult elements. What is in man a sense is in nature an element (see The Word, Vol. 5, p. 194; Vol. 20, p. 326). The organs and different systems in the physical body, excepting the central nervous system, all belong to nature and to the make-up of the sense man.

The evolution and refining is accomplished as to the sense man, by re-embodiment of the matter which is the organs and the senses; as to the mind man, by his reincarnations into these elements fashioned into ever new forms, for him and his work. The plan has this purpose at the human stage.

The law and the only law which controls these two processes of re-embodiment and reincarnation is the law of karma. Nature ghosts are the means used to prepare the

situations in which man lives, and which are the karma of the man. They act under what is called the laws of nature, and these laws, another name for karma, are supervised by the Intelligences presiding over the actions of nature. In this manner elementals build when the time for re-embodiment has arrived, in the mother, the body of the unborn. They build according to the design furnished them. That design, carried over by the mind, is the beginning of the new sense man, and is the bond which unites the two germs of father and mother. The elementals fill out the design with matter drawn from the four elements, and have completed the structure by the time of birth.

So the child is born with winning or displeasing features, with deformities or afflictions, to reward the indwelling ego or to teach it to refrain from thoughts and actions which have produced such results (see The Word, Vol. 7, pp. 224-332). Nature ghosts thereafter mature the child to the adult state and develop in the child the psychic tendencies inherent in it, which are also elementals. Nature ghosts provide the environment of home life, pleasure, pastimes, obstacles, and all that causes joy and trouble, all that makes man's sensuous life. Ambitions, recognition of opportunities, adventures are suggested by nature ghosts, and they provide them, too, and carry the man through, if he gives his thought and attention to these things. The ghosts furnish them as his karma permits. Industry, persistence, attention, thoroughness, courtesy, bring rewards which are often also physical, as wealth and comfort. Laziness, slothfulness, lack of tact, unconcern for others' feelings, bring effects which are often physical, as poverty, desertion, trouble. All pleasing or unpleasant events in the external world are due to the action of elementals under the control of the Intelligences which regulate the person's karma.

And now in these vast worlds, in which our visible earth is only a small and impotent body with unsoundable abysses within and without, where all proceeds according to law fixed and unalterable, where there is no disorder, where nature and mind meet and the results of their interaction are

according to law, where innumerable streams of spirit-matter and matter-spirit whirl, flow, and precipitate, melt, dissolve, sublimate, spiritualize, and concrete again, all through the thoughts and the body of man, the lemniscate of nature and mind, where in this way nature from high and spiritual planes under law involves into physical matter, and under law evolves through man up to the state of matter conscious as mind, where this goal as a fixed purpose is attained through the re-embodiment of matter and the reincarnations of mind, and where in all these realms and processes karma is the universal and supreme law holding the four worlds with all their gods and ghosts down to the smallest that exists for a second only, in its sure reign, where is there room for luck and luck ghosts?

Man's Prerogative Is the Right to Choose.

Man has the right to choose, though within certain limits. Man may choose to commit wrongs. Karma permits that, within the limits of the karma of others and not beyond the power of his own accumulated karma to react on him. Among other things he has the right to choose what gods he will worship, if gods, or whether gods or Intelligences, and whether in the realms of the sense man or on the heights of an enlightened mind. He may worship, too, by performances of duty, industry, persistence, attention, thoroughness. While the acts are done for worldly ends, they bring their worldly rewards, but they bring them legitimately, and more, they aid in the development of the mind and character and so bring good karma in a worldly sense. Nature ghosts, of course, are the servants which bring about earthly conditions under such karma. In the reverse, others may choose to be slothful, indolent, tactless, and not to respect the rights and feelings of others. They, too, meet eventually their deserts, and nature ghosts furnish the condition for downfall and trouble. All this is according to karma. Chance has nothing to do with it.

There are some persons who choose to worship the notion of chance. They do not want to work by the legiti-

mate method for success. They desire a short cut, though they feel it is illegitimate. They want favors, to be exceptions, to get around the general order, and want to have what they do not pay for. They have the choice to do this, just as some have the choice to do wrong. The more ardent and powerful of these worshippers of chance create good luck ghosts in the way explained. It is a question of time when these ardent worshippers will change their devotion to some other god and so, incurring the jealousy and anger of the god they had worshipped, bring on their bad luck. But all this is according to law; their good luck is their karma within the limits of their power to choose. Karma uses as its very means the power which the lucky have gained, to bring about its own just ends.

Seldom does a man with a good luck ghost use his luck for righteous ends. The man favored by a luck ghost receives his rewards too easily; he believes in chance, and that fortune is acquired easily without arduous efforts. These efforts are, however, required by the cosmic law. He believes that much may be had for little, because that has been his experience, or what he believes to be the experience of others.

His attitude of mind brings of itself the turn of his cycle of luck.

Bad luck ghosts, it will be remembered, are of two kinds, those that a wrathful elemental god sent because the former worshipper has bowed to other shrines at the turn of his cycle of luck, and those that were elementals already existing in nature and attached themselves to certain humans because their attitude of mind was an invitation to the ghosts to have the fun of the sensation of worry, deception, self-pity, and so on. These bad luck ghosts are allowed to attach themselves by the karma of the human. It is simple. Where a human has a tendency to look upon himself as being martyrized—being exceptional, not understood—he is apt to dwell on this. So he develops an attitude of mind where the qualities of gloom, worry, fear, uncertainty, self-pity, are dom-

inant. All this is a phase of concealed egotism. This attitude attracts, and invites, through these avenues, elementals. Karma then, to cure the person of these unnecessary woes, lets the elementals play with him. This is in accordance with the law which looks to the evolution of the mind by letting it learn lessons, through the experience of situations it has produced.

Therefore the work of good luck ghosts and bad luck ghosts, no matter how contrary their actions may seem to the general course of affairs under the rule of karma, are, if all the facts surrounding their working were known, well within the operations of the law.

THE SECRET DOCTRINE OF THE TAROT

By Paul F. Case

CHAPTER VII.

OUR English "F" is derived from the Greek digamma, which was probably a modification of the Phoenician letter corresponding to the Hebrew Vau. We cannot be absolutely certain about the hieroglyphic origin of this letter, but we may be reasonably sure that Fabre d'Olivet's opinion that the primitive character was an eye is without foundation. The best modern authorities, in fact, agree that the Phoenician Vau probably stood for the object it most resembles—a yoke.

To think of a yoke is to be reminded of oxen; and in the Hebrew alphabet Aleph, the ox, is the symbol for the universal radiant energy, which is manifested as the solar force that causes almost every movement of terrestrial matter. This force has a double activity, sometimes represented by two oxen—one white, the other black. To yoke and drive this team is to master the solar force.

Figuratively, a yoke is anything that connects or binds. The captives of Rome and other nations of antiquity were made to pass under a symbolic yoke of spears, which represented their state of bondage. Later the yoke was an emblem of voluntary service, as in Jesus' words "My yoke is easy."

Service, indeed, is the heart of all religion. "Faith without works is dead." Acts are the proof of belief, which is only the beginning of the religious life.

The end or goal is knowledge, and action is the path which leads to it. "Perform thou the proper action; action is superior to inaction. Fools say, and not the wise, that renunciation and right performance of action are different. He who practices one perfectly receives the fruit of both," says the Bhagavad Gita.

Right performance of action is "yoga." This term comes from the Sanskrit root meaning "to join," to which we may also trace the noun "yoke." Thus, without doing violence either to sense or to language, Jesus' words, just quoted, might be rendered, "My yoga is easy."

Yoga leads to experimental union of the person with the Absolute. The religious leaders of the world—Moses, Buddha, Jesus, Paul, Mohammed—all had this experience. Yoga aims to enable us to share their certainty. "The teachers of the science of yoga," says Vivekananda, "declare that religion is not only based upon the experience of ancient times but that no man can be religious until he has had the same perceptions himself. Yoga is the science which teaches us how to get these perceptions."

In practice, yoga resolves itself into the control of the physical and mental manifestations of Prana, which is the very force that the Hebrew typified by the ox. In agreement with other teachers who have experimented with this force, the yogis recognize its quality.

They call its two currents "ida" and "pingala." These are the white and black oxen, and the adept who masters them can do mighty works of power. Hence the object of all the exercises is to combine the two currents in rhythmic and harmonious activity. Success in this work is thus described by Vivekananda in "Raja Yoga":

"When the yogi becomes perfect there will be nothing in nature not under his control. All the powers of nature will obey him as his slaves, and when the ignorant see these powers of the yogi, they call them miracles."

On the assumption, then, that it represents a yoke, the primitive sign for Vau implies union and service, is an em-

blem of religion, and suggests a direct experience of life's occult phases which transforms ordinary men into adepts.

Similar implicits are connected with the letter name. In dealing with these we leave the precarious foothold of assumption for a firm basis of fact, since there is no doubt about the meaning of the word "Vau." It is the Hebrew for "nail."

A more appropriate symbol for union would be hard to find. Nails, moreover, denote a special kind of union. For whether they be used to make boxes or to build houses, to fasten the parts of a toy or to join the timbers of a ship, they always combine several parts into a coherent whole. Every nail, as a sign of carpentry, building, and architecture suggests construction and organization.

As a symbol for mental action, therefore, Vau must indicate a process which results in the production of more or less permanent mental structures—in the formation of systems of thought or belief. Precisely this kind of mentation originated the propositions of the Secret Doctrine.

The same kind of thinking found artistic expression in architecture; and the art of building, as the servant of religion, has preserved all the important symbols and measurements of the sacred science. He who has a key to the geometrical basis of religious architecture, may assure himself, not only of the antiquity but also of the accuracy of the Hidden Wisdom.

Another set of implicits for Vau is derived from the practice of using nails as hooks. Thus employed, a nail represents a means whereby the support, aid, or influence of a superior power is communicated to something dependent. Religion, which claims to enable man to avail himself of the aid, support, and power of God, is such a means.

A nail used as a hook is also a perfect symbol for yoga. A leading tenet of yoga philosophy is that personality is absolutely dependent upon Purusha, the real Self. Thus every mental exercise described by Patanjali and other masters of yoga is intended to overcome the illusion of personal inde-

pendence. The perfect yogi says with Jesus, "Of myself I can do nothing;" for he knows that his personality is no more than a vehicle through which the One Self manifests its omnipotence.

No more; but also and emphatically, no less. The adept's certainty that his personality is a manifesting center of omniscient and omnipotent Spirit is what enables him to perform his works of power. By the nail of yoga he hangs suspended from the One, confident in his knowledge of that which supports him.

This notion of union is implied in every thought suggested by Vau. Among the links in this chain of related ideas are, affinity, agreement, harmony, conformity, and the like. Conformity brings to mind system and precedent; and to transmit system and precedent from generation to generation requires instruction which involves communication and agreement between teacher and pupils. Thus Vau is a sign for revelation, definition, explanation, and interpretation. As a symbol for a phase of human consciousness, therefore, it corresponds to Intuition.

As "V" or "U" Vau corresponds to the second letter of the sacred word AUM. In view of the fact that "A" the ox, is the first letter of the mystic syllable, this indicates a significant progression of ideas; first, the "A" or sign of the cosmic energy; second, the "V" denoting the means for controlling that energy, and a method for revealing the secret of control; and third, the "M" which, as will be shown in Chapter XIV, stands for the synthesis or manifestation, whereby the potency of the Supreme Reality is actualized in the phenomenal world.

The second letter in AUM also represents Vishnu, whose eighth avatar, Krishna, revealed the principles of yoga to Arjuna in the Bhagavad Gita. To Hindus, therefore, as well as to Hebrews, the letter "V" suggests revelation; and that revelation is really Intuition—instruction imparted by the Higher Self—is directly stated by the Gita, when it makes Krishna declare, "I am the Ego seated in the hearts of men."

In a lecture on the Vedas, Max Mueller says:

"The name for revelation in Sanskrit is 'Sruti,' which means hearing, and this title distinguishes the Vedic hymns, and at a later time the Brahmanas also, from all other works, which, however sacred and authoritative to the Hindu mind, are admitted to have been composed by human authors."

The Bible relates that the Lord spoke to Moses, called Samuel in the night, and made Himself known to Elijah by a "still, small voice." When Jesus declared, "As I hear, I judge," he testified that his consciousness of the Divine Presence was an auditory perception. On the road to Damascus, Paul heard a Voice that not only changed the whole course of his life, but, through that change in him, worked a transformation that has affected the lives of all mankind. Mohammedans believe that the greater part of the Koran was dictated to the Prophet by Gabriel, whose presence was usually announced by the sound of a bell. Swedenborg writes of things heard in Heaven. Theosophists prepare themselves for instruction by the Voice of Silence.

Thus hearing, which unites mankind by the bonds of language, is also the link between the Divine Mind and its human expressions. Vau, sign of union and of revelation, is therefore made the symbol of hearing in the Sepher Yetzirah.

Hindu philosophy teaches that the subtle principle of hearing is Akasha, which is the root of all matter. "Everything that has form, everything that is the result of compounds, is evolved out of this Akasha. It is the Akasha that becomes the air, that becomes the liquids, that becomes the solids; it is the Akasha that becomes the sun, the earth, the moon, the stars, the comets; it is the Akasha that becomes the body, the animal body, the plants, every form that we see, everything that can be sensed, everything that exists. It itself cannot be perceived; it is so subtle that it is beyond all ordinary perception; it can only be seen when it has become gross, has taken form. At the beginning of creation there is

only this Akasha; at the end of the cycle the solids, the liquids and the gases all melt into the Akasha again, and the next creation similarly proceeds out of this Akasha."—(Vivekananda, "Raja Yoga," page 29.)

As the all-pervading Tattva, Akasha is the link between all forms. It connects all the bodies in the universe, as nails hold together the planks in a building. This uniting principle, remember, is the source of the sense of hearing. Thus the Hindu, as well as the Hebrew, conception of that sense is adequately symbolized by Vau.

Astronomically Vau corresponds to Taurus, the ox or bull. This reminds us that Vau is probably the "yoke." Taurus rules the neck and throat. The neck implies both union and support, because it joins the head, containing the higher centres of the cosmic energy, to the body, wherein thought is transformed into action. Thought, morever, is unuttered speech; the words that embody it are formed in the throat; and their proper formation depends almost wholly upon hearing.

The Sephirotic path assigned to Vau is Triumphant and Eternal Intelligence, "the delight of glory, and the paradise of pleasure prepared for the just." It is the third emanation from the Illuminating Intelligence of Chokmah, which it joins to the Measuring, Cohesive, or Receptacular Intelligence of Chesed. (See diagram in Chapter I.)

"Triumphant" and "Eternal," in very truth, is the mental state which is the goal of yoga. The perfect yogi triumphs over the illusions of personal existence, and conquers the limitations of environment which restrict the freedom of ordinary men. His knowledge of truth liberates him from the shackles of circumstance. His knowledge is eternal, for it is identical with the self-consciousness of Purusha, the changeless and everlasting. Hindus call this knowledge "Bliss Absolute," and Kabbalists merely expand the Hindu definition when they say this path is "the delight of glory and the paradise of pleasure."

This experimental knowledge of the Supreme Reality

bears fruit in accurate and comprehensive knowledge of nature. Kabbalists term this understanding of natural laws "Measuring" or "Cohesive" Intelligence, because it literally takes the measure of all things, and embraces the whole scheme of creation within its transcendent comprehension. As Vivekananda puts it, "If a man goes into Samadhi, if he goes into it a fool, he comes out a sage."

He learns his identity with the Supreme Spirit, and perceives that Spirit as being identical with the Ego in every human heart. For a yogi this perception is not merely the assent of his intellect to a reasonable inference from the hypothesis that Spirit is omnipresent. It is a living experience. Never can he forget it. It makes him a saint, and inspires him with love toward all creatures. Hence its fruit is mercy. Kabbalists therefore say that the path corresponding to Vau completes itself in the Sephirah of Divine Mercy.

The Tarot card symbolizing the implicits of the letter Vau is numbered Five. The mathematical properties of this number, and its many correspondences in nature, caused it to be regarded with especial veneration by the ancients. Hindu teachers give it prominence in their philosophical and magical treatises. The Greeks and Romans used it as a talisman to ward off evil spirits. In Gothic art it was a symbol of sacrifice, having a significance similar to that of the yoke. Western occultism, as interpreted by Eliphas Levi, explains it as follows:

"By the addition of unity to the quaternary, we obtain together and separately, the idea of divine synthesis and analysis and attain the number Five, which is that of the soul, represented by the quintessence resulting from the equilibrium of the four magical elements, and by the sublime and mysterious pentagram. The quinary is the religious number, for it is that of the Deity joined to that of the woman. In the Tarot this number is represented by the high priest or spiritual autocrat."

As the combination of unity with the quaternary, Five

stands for a synthesis of ideas implied by the Magician and the Emperor; (1 + 4); as the number of the Deity joined to that of the woman, it brings together the ideas behind the symbolism of the Empress and the High Priestess (3 + 2). Thus the Hierophant (5) combines the magic power, knowledge of natural laws, and initiative brought to mind by the Magician, with the authority, control, and constructive power indicated by the Emperor; and he also typifies the receptivity of the High Priestess joined to the generative power of the Empress.

The geometrical symbol for Five is the pentagram. Eliphas Levi says this figure "expresses the mind's domination over the elements, and by this sign we bind the demons of the air, the spirits of fire, the spectres of water and the ghosts of earth."

"All the mysteries of magic," he continues, "all figures of occultism, all Kabbalistic keys of prophecy, are resumed in the sign of the pentagram, which Paracelsus proclaims to be the greatest and most potent of all. It is, indeed, the sign of the absolute and universal synthesis."

The same writer calls attention to the importance of the pentagram in spiritual alchemy. He says it "designates the unique Athanor of the Hermetists of the highest grade, the chemical instrument, complete as the world and precise as mathematics themselves, by which that which is ethereal is separated from that which is gross, and the fixed is divided from the volatile."

In Hindu symbology, its five points represent the five Tattvas, the five modifications of the all-pervading Akasha, which are also the subtle principles of the five senses. The yogi seeks to control these principles, and the pentagram denotes his whole personality with its gross and its subtle bodies.

In his "Kabbalah of Numbers," Sepharial gives an extended interpretation of the number Five, from which, as being especially applicable to the fifth major trump, we may select the following:

"Fatherhood; harvesting; reproduction of self in the material world; rewards and punishments; propagation; expansion; inclusiveness; comprehension; understanding; judgment."

The Hierophant—called the Pope in medieval Tarots—is the father of the Church, which has for its great work the harvesting of souls. He is the official spokesman of a doctrine which, both exoterically and esoterically, is largely concerned with the laws of self-reproduction in the material world. The religious doctrine about rewards and punishments is an important key to the esoteric laws of self-reproduction. The Church carries on an active propaganda, by means of which it seeks to expand itself throughout the world. It promises to impart comprehension and understanding to those who obey its precepts. The Hierophant, as the head of the Church, is the type of all that the Church embodies.

In some versions of the Tarot he is called the High Priest. Literally, this title means "chief masculine elder;" and it emphasizes the idea that the true head of the Church is not an earthly being. Our "High Priest after the Order of Melchizedek" is the Originating Principle of the Universe, the Supreme Purusha.

I agree with Mr. Waite, however, that the best name for this card is the Hierophant. This was the title of the priests who initiated candidates at Eleusis. The word means "revealer of sacred mysteries."

Now, "sacred" means holy, or perfect, and so implies completeness. The great arcanum of all initiations, no matter how diverse they may be in externals, is the mystery of the Divine Completeness. This is the mystery of the One that is the All.

Human hierophants merely repeat the original revelation imparted to the ancient sages by the Supreme Self, who is the Teacher of teachers. "I am the Author of the Vedanta," says Krishna in the Bhagavad Gita. The New Testa-

ment has a parallel doctrine: "Call no man Rabbi, for one is your Master, even Christ."

Just as the various titles of the fifth trump have the same essential meaning, so the various designs differ only as to superficial details. Mr. Waite thinks that in its primitive form the picture did not represent the Roman Pontiff, but gives no reasons for his opinion. If the cards were invented in Europe (and to believe this seems as reasonable as to accept any of the fanciful accounts of their origin in Egypt, India, or China), the primitive symbolism would almost certainly have represented the Supreme Teacher as the Pope.

He sits between two columns, which for Eliphas Levi are those of Hermes and Solomon, while P. Christian and Papus agree that they are the columns of the sanctuary of Isis. Mr. Waite, rejecting these views, holds that the pillars are not those of the High Priestess; and his version of the Tarot is drawn to fit his theory.

None of the ancient packs affords definite proof as to the correctness of any of these opinions. They simply show two pillars which may or may not be those of Establishment and Strength. I incline, however, to the view that the pillars of the Hierophant are those of the High Priestess, because there are so many other analogies between these two trumps.

In my new version, therefore, I have seated the Hierophant between Jakin and Bohas. It will be noticed that the position of the pillars is the reverse of that shown in the second trump. The white pillar is at the High Priest's right and the black one is at his left. This is to show that he sits behind the High Priestess, on the other side of the veil that hangs between the columns. She is at the entrance to the sanctuary. He is within the Holy of Holies.

The veil is the same as that which hangs behind the High Priestess; but its ornamentation is different, because Maya has two aspects. From the point of view symbolized by the High Priestess, the veil suggests the operation of two separate principles represented by the masculine pine-

cone and the feminine rose; but seen from within, these two, though distinct, are not separate. Hence the unit of design in the embroidery on the Hierophant's side of the veil is a white trefoil in a black circle.

The Hierophant's tiara, like that of the High Priestess, is a triple crown, denoting dominion in three worlds. It is not exactly the same, however, for at the top, instead of a crescent, it has either a dotted circle or a Greek cross. Thus the Hierophant is crowned with the sun, as the High Priestess is crowned with the moon. He is the source of light; she is the reflection.

His beard indicates his identity with the Emperor. In these two pictures the Tarot shows one person holding two positions; and reminds us that royalty and priesthood originally went together. The supreme temporal power and the supreme spiritual authority are one in essence.

With his right hand the Hierophant makes the sign of esotericism, reminding us, as Mr. Waite says, of "the distinction between the manifest and concealed parts of doctrine." It also denotes meditation and silence.

These however, are lesser mysteries. To perceive the deeper significance of this sign we must recognize its phallic origin, remembering that its meaning goes far beyond the physical facts that suggested it. It denotes the union of the visible and invisible. The visible is the lingam or masculine triad, corresponding to the trefoils on the veil, and represented by the two opened fingers and thumb. The invisible is the yoni, because the feminine phases of the generative process are hidden within the body of the woman. It corresponds to the black circles enclosing the trefoils, and is represented by the two closed fingers because two is the number of the woman.

The triple cross in the Hierophant's left hand is also a very ancient symbol of union, a conventionalized palm with seven branches. The three bars are the three feminine "gates of life," the external, middle and interior barriers, with their openings. The upright is the lingam. The three

bars also denote the three qualities of Prakriti. The lowest, or outermost, is Tamas, the quality of matter on the physical plane; the middle is Rajas, the astral; and Sattva, the spiritual, is innermost and highest.

The Hierophant wears three garments; the inner is white; the middle, blue; and the outer, scarlet. He is therefore clothed in light, water and fire. It will be remembered, moreover, that the Magician wears a white tunic and a red robe, while the dress of the High Priestess is blue. Thus the Hierophant's vestments indicate that he combines the functions of the Magician and the High Priestess.

Before him kneel two priests. In Mr. Waite's Tarot they wear albs, one of which is embroidered with lilies, the other with roses. This is ingenious, for it implies that the ministers personify the principles typified by the lilies and roses in the Magician's garden. To make the correspondence wholly consistent, however, the wearer of the rose-embroidered alb should be a woman, since roses are symbols of Prakriti. Interesting and suggestive then, as Mr. Waite's variation may be, it is not only a radical departure from the traditional picture, but it also involves a contradiction in the terms of the symbolism. To avoid this, I adhere to the older design; which shows one priest wearing red, the other, black.

Red is the color of Rajas, passion and action; black stands for Tamas, ignorance and inertia. The priests therefore denote human passions and ignorance brought under the control of the real Self, and acting as ministers to whom he communicates his wisdom and entrusts the execution of his will.

Their heads are tonsured, to show that they represent specializations of the universal radiant energy; for the tonsure is a very ancient sun-symbol. The implicit is that both passion and ignorance are states of Prana, as it is expressed through the human organism. A single force enters into both conditions.

In yoga practice both are made to obey the will of

the adept. All the exercises involving restraint make use of inertia, or Tamas; those that transfer Prana from lower to higher centers of expression partake of the quality of action or Rajas. The gross body of a yogi in Samadhi is inert and apparently lifeless (Tamas); but his higher vehicles are intensely active (Rajas).

Such, in brief, are some of the implicits of this picture. Other interpretations will be suggested to the student, as he becomes ready for them. They will be revealed by the very Teacher symbolized by this trump.

Nothing is hid from the Hierophant, for he is the All-Knower. In his transcendent comprehension are embraced Past, Present, and Future. He knows the totality of manifestation and grasps every detail in that stupendous whole. He therefore knows the true history of the Tarot, and all the meanings of every symbol.

He knows also every thought of every person; perceives the exact stage of development attained by each; and understands precisely what each one needs. Our most secret aims and aspirations are an open book to him. He already knows whatever we want to know; and he is willing and able to solve all our problems.

"Take my yoke upon you; learn of me; ye shall know the truth and the truth shall make you free," is the Christian promise. It is essentially the same as the declaration of the Gita: "I am the Ego seated in the hearts of men; be with thy mind fixed on me, be my devotee, my worshipper, bow down to me and thou shalt come even to me; take sanctuary with me alone. I shall liberate thee from all sins; do thou not grieve!"

The Hierophant is the maker of these promises in every age; for there are not many gods, but one Spirit. That One, from generation to generation, repeats to mankind the same triumphant and eternal truth: "All things are from One; from that One nothing can be separated; realize thine identity with Him and be free."

To be continued

THE BELIEF IN IMMORTALITY

AN INNATE IDEA

By Eduard Herrmann

I.

PLATO says that knowledge is recollection of experiences gathered in this or other lives, and if we consider the progress due to evolution we must confess that if the knowledge which humanity has gained in the course of time could be forgotten, progress would be impossible. Recollection is the means by which we progress. This is best shown in the arts and sciences, which, in the course of centuries, have become so intricate that it takes almost a life to study and to master them. It is safe to say that the greater part of those who devote their lives to an art or to a science, are unable to advance it any further and must be satisfied to keep it in that state of development in which it has been delivered to them. They are the custodians of that art or science; their knowledge of it is based on the experiences and studies of their whole life, and they can be well satisfied if that life is sufficient to guide them to a certain mastery in an art or science. To advance it beyond the generally known limits necessitates talent, and in a higher degree genius. Talent is the unconscious recollection of knowledge, acquired in a moderate degree, in a former life; genius is an unconscious recollection of an enormous amount of knowledge gained in a former life. Talent and genius first manifest themselves as a strong predilection, even as a passion, for a certain art or science.

They are a hint of nature which ought not to be overlooked by the parents and guardians; for that hint truly says: "My soul has already tasted the delights of this art or science, it has experience in it, it is not at all difficult, and I am anxious to learn more of it. Children with talent are sure to make rapid progress, in comparison with other children, because they need only to refresh the knowledge gotten in a former life, while the others have to gain it anew. On those gifted children depends the further progress of art and science. Still more decided is the influence which a genius exerts, because in his case it is one who brings into the new body the deep knowledge which led him in his time to the pinnacle of a certain art or science. This explains the strange cases of children who manifest a technical mastership in very early years and thereby arouse the admiration of the whole world—a dangerous thing, because many have been spoiled by it, while others have been prevented from reaching that greatness in their art to which they were destined from nature and by their own efforts in a former life. But if the circumstances are fortunate, and especially if the character of the child is impervious to temptations, then the world will be benefited by the blossoming of the genius, and art will progress.

I have advanced this example to show that knowledge is recollection, as Plato says. It does not matter whether we remember acquiring that knowledge in previous times or not, it is in the soul when we are born, and we use it as soon as that is possible. That this knowledge or talent is not transmitted from parents to offspring is proven by the fact that not all the children of the same parents have it, and, what is of still greater significance, that the parents themselves rarely possess it. Alfred Russell Wallace says that the character of the parents tends to be transmitted to their offspring,[1] yet he means only the physical aspect of character, for in another chapter he affirms that the effects of education and training are not hereditary,[2] and that is exactly what we say.

[1]Social Environment and Moral Progress, page 13.
[2]Ibid, page 123.

Those effects are stored up in the individual souls and become later the so-called innate ideas. Webster defines them as follows: "Innate ideas are such as are supposed to be stamped on the mind when existence begins"—before existence begins would be more correct, because otherwise the questions cannot be avoided; by whom are they thus stamped on the mind? and why are they not stamped on the minds of all? Dangerous questions which involve the justice of God. But if we say: "Innate ideas are such as are supposed to have been stamped on the mind before this period of physical existence began" then everything becomes clear, for it presupposes other existences in which those now innate ideas were experiences, and became accumulated knowledge. All innate ideas must be traced to former periods of existence, whether in the spiritual or physical worlds. The innate ideas pertaining to the physical world are related to arts, sciences, and in general to things which are useful or otherwise, in this physical life, and they can only have been acquired in and through the struggle for existence. The innate ideas pertaining to the spiritual world are the abstract ideas of truth, beauty, justice, goodness, morality, immortality; in short, the perfect ideas and virtues we attribute to Divinity and which we unconsciously strive to imitate. They are the springs of humanity's true evolution and no living soul can for any length of time stand against their irresistible influence. Those who attempt to resist are thrown out of physical existence. So is explained the decline and ruin of whole nations, as well as of individuals. It is sometimes asserted that those virtues which we have called the innate ideas of truth, beauty, justice, are not to be found among uncivilized people and that they must be regarded as the efflorescence of the highest civilization. Let me quote here once more from A. H. Wallace, the contemporary of Darwin, and a great naturalist, who certainly must have known what he was saying when he stated: "Many entirely ignore the undoubted fact that affection, sympathy, compassion form as essential a part of human nature as do the higher intellectual and moral faculties; that in the very

earliest periods of history and among the very lowest of existing savages they are fully manifested, not merely between the members of the same family, but throughout the whole tribe and also in most cases to every stranger who is not a known or imagined enemy. . . . Hospitality is, in fact, one of the most general of all human virtues, and in some cases is almost a religion. It is an inherent part of what constitutes human nature, and it is directly antagonistic to the rigid law of natural selection which has universally prevailed throughout the lower animal world."[3]

Darwin says of the savages on a small island near Fabiti: "I cannot sufficiently express our surprise at the extreme good sense, the reasoning powers, moderation, candor, and prompt resolution which were displayed on all sides."

Captain Cook speaks of the natives of the Friendly Isles as being "liberal, brave, open and candid, without either suspicion or treachery, cruelty or revenge." Many other illustrations of both intelligence and morality are met with among savage races in all parts of the world; and these, taken as a whole, show a substantial identity of human character, both moral and emotional, with no marked superiority in any race or country.[4] It also shows that the noble ideas which have so great an influence on the evolution of humanity must be innate ideas, because they cannot have been taught to those savages who, notwithstanding, possess them. If anything can prove the divine origin of man, it must be those innate ideas, because any idea which cannot be traced to a physical terrestrial cause like the inborn ideas and aptitudes for art, must have another, a spiritual cause. That is to say, the soul must have received at some time, in a higher world, impressions of truth, beauty, justice, goodness, morality, immortality, which in this lower world manifest as innate ideas and can never be entirely overpowered by the material restrictions with which the embodied soul is surrounded. Thus those innate ideas become the guiding powers in our moral evolution.

[3]Ibid. p. 112.
[4]Ibid. p. 43.

The most important of these ideas is undoubtedly the belief in immortality, because it urges man incessantly to acquire those other virtues which are necessary for eternal life and happiness. It may therefore be of interest to study this question with the special purpose, to show that at all times and in all conditions of human existence it was held in high esteem by man and played a most important part in his moral and intellectual development. In fact, it is the all important which presents itself to the deepest thinker, as well as to the humblest who is able to grasp the meaning of death. Especially in our time, which has discovered the law of indestructibility, the question of the survival of the soul has become of greater significance than ever, because we want to know why this law should not be applicable to that conscious force which we call the soul, since it has been shown by science that the law of indestructibility governs all the manifestations of life.

Archaeology has taught us a great deal about the primitive belief of vanished races of whose existence we would not know a thing were it not for the very old and shapeless monuments, the Celtic cromlechs and menhirs, the inscriptions of which have been deciphered by our scientists. The drawings and crude signs always point to the hope and belief in the survival of the soul and even in its reincarnation. The same belief may be found today among the savages and wild tribes who have not yet come in contact with our civilization. In their weirdest superstitions and religious customs there is the anxious endeavor to help in satisfying the new requirements of the departed souls. There is hardly any savage tribe who does not believe in ghosts, appearances of the dead and in the nature spirits. Primitive people firmly believe that death does not destroy all of the human being, but allows a part of it to survive; that this part is able to exert an influence on the living and that it may manifest in certain ways if the prescribed sacrifice consisting of incantations, offering of victuals, animal and even human blood, is not neglected. It would lead us too far to search for the causes of the peculiar belief of the savages, that the surviving principle leads a semi-material, semi-conscious existence and is

unable to disengage itself entirely from the physical body. But it is probable that some of these primitive people are able to see the astral body of departed ones and they describe it to the others as that shadow which is so often mentioned on the ancient monuments and in the myths of many nations.

It is interesting to note the development to higher conceptions, which the primitive belief in the continued existence of the soul has taken. The savage races all believe that the surviving principle is confined in the grave, unable to leave the body entirely. There it leads a semi-conscious life, similar to the one it had while in the body. It is therefore the duty of the living to provide the departed with food and clothing, with arrows and other weapons for fighting and hunting. The chieftains are buried with their horses, wives and slaves, in order to provide them with a suitable escort. In short, the grave is the final residence, where the shadow continues the accustomed life. Woe to him who desecrates that grave; he is sure to be persecuted by the ghost of the departed and by misfortune, all his life. This notion is still prevalent among the Chinese.

At a later stage the conception of survival becomes less material; the souls of the dead are supposed to be able to leave the tomb, and to enjoy life in other regions; they do not now need objects of physical life, although their pleasures seem to be rather physical, too, as in the paradise of Mohamedans and Wodan's heaven of the Teutons. Here begins already the higher idea of reward and punishment, for only very brave warriors are worthy to participate in Wodan's festivities, while the cowards and liars and adulterers are sent to Hel, the dark place, the Hades of the Greeks and Romans. The more humanity progresses in knowledge and understanding the more its conceptions of the future life become spiritualized and proportioned to the deeds of the present lift. This ennobling influence of the belief in immortality is egotistical, it is true, and it will remain so until man becomes less egotistic himself and learns to lead a good and moral life for the sake of goodness and morality alone, and not from expectation of reward or from fear of punishment.

If we further study the rough-hewn monuments of people long extinct and their crude drawings, we find indications of a belief, not only in the survival of the soul but also in reincarnation. This is at least what several archaeologists like M. Lodi and Troyan claim to have deciphered from those primitive symbols. An interesting explanation of that peculiar custom of the ancient Peruvians, a custom which was universally respected among primitive races, of burying a body in the same bent-up position as that of an unborn foetus, is given by Mr. Worsinsky. In his opinion, only the belief in a resurrection could have induced primitive man to force a corpse into an unnatural attitude which it was only possible to preserve with great difficulty. They wished when intrusting a body to the earth to show that they were replacing it in the womb of mankind's universal mother, there to await a new birth. "Many similar testimonies to the belief in resurrection or reincarnation have been found in graves dating from the Stone Age and on very old monuments of prehistoric generations."

If we now consider the savage races of our own time, we shall find the same superstitious belief in an invisible world and in the survival of something after death. It seems to be the general belief of mankind, which presents itself in all possible and often contradictory forms. While it is true that this belief contributed and still contributes most to human progress, yet it cannot be denied that its misunderstanding has caused much evil and suffering. So may cannibalism, as still practiced in Queensland, New Zealand, and Central Africa, have had its origin in the idea that it is best to re-embody the dead in a living being by eating it and absorbing the qualities of the soul. To a similar thought may be due the practice to kill the old people before they have lost all their strength, which would be a detriment for the soul when she arrives in the other world. Why shudder at the monstrosities and barbarities of savages, when we need go back only a few hundred years, to see thousands of people burnt alive by Christians, in order to save their souls for heaven?

If we now consider the belief of ancient civilized people, we find that among them the Chaldeans or Babylonians are less known, though their antiquity is probably not older than that of Egypt. Until lately the writings of Berosus, Herodotus, and a few passages in the Bible were the only sources from which we could gather a little knowledge about them; but that has changed since modern excavations have brought to light thousands of brick tablets stamped with cuneiform characters, which tell us the story of that remarkable people which lived and prospered about 6000 years ago. The Semitic nations, with Greece, Egypt, and even Europe, were all influenced by the Accadians (Highlanders), the earliest inhabitants of Babylonia. The signs of the Zodiac, the week of seven days, the account of the deluge, magic, astronomy, astrology, the monetary system, all are to be found in the cuneiform writings, according to which the civilization of the ancient Babylonians must have been high.

What interests us most here, is the religion of these Babylonians, which consisted in the worship of the powers of nature, represented by Baal, identified with the sun, and Baaltis, the goddess of the earth. At a later time the religion of the Chaldeans rose to lofty conceptions, was free of idolatry, and strongly affirmed the immortality of the soul, which they considered to be a complex whole, consisting of the vital principle and of the spiritual element; the first one remaining in the grave while the other escapes into spiritual regions. Pausanias in his fourth book informs us that the Chaldean Magi taught the eternity of the future life, the reward of good men and the punishment of evil ones after death. So great was the influence of this teaching and the belief in survival that like the old Egyptians, the Chaldeans devoted much time to preparation for a future life, regarding the present as a necessary prelude for it. Their conception of heaven and hell is superior to that of our orthodox Christians, because the Chaldeans taught that at the end of the world even the most wicked men will have become pure and divine;[5] that all antagonism between good and evil which

[5]Plutarch, On Isis and Osiris.

now actuates humanity, will then cease; that Ahura Mazda, the spirit of truth, light, love, will be dominant everywhere, and Ormuzd (good) being victorious over Ahriman (evil) will be the only true God, the recognition of which is necessary for salvation. The great and noble teaching of Zoroaster (said to have lived 2000 or 5000 years B. C.) did much to purify this religion. It is he who conceived the idea of one supreme God "the creator of the earthly and spiritual life, the lord of the whole universe, at whose hands are all the creatures." One of the principal dogmas of Zoroaster was that of immortality, which, according to many, became in time a Jewish and then a Christian dogma. The resurrection of the body is also an original doctrine of Zoroaster's. It is clearly indicated in the Zend-Avesta. Even the Messiah, the restorer of life, is mentioned; in fact, enough striking points of contact with Jewish and Christian notions may be found there to substantiate the claim that these two religions are the daughters of the Zoroastrian teaching. Points of contact with the religious teaching of the Hindus and especially with Buddhism, may also be found, such as the demand of kindness to animals which are supposed to have a soul, in course of development; the universal kinship of all living beings; the belief in the "Feruer," our invisible form which through our deed and thoughts waxes stronger and finally leads the soul to heaven; the belief that the soul of man has to pass through many existences until it is purified; all its good deeds and acts being gathered up in the spiritual form which is thereby more and more perfected, until at last it becomes conscious of all its former lives. The beauty of this religion lies in the unshaken belief in immortality, and in the kindness towards all living things, even plants and animals. To beautify the earth, to make it a happy and joyous dwelling place for all, is the sacred duty of man.

Of the Egyptians we know much more than of the Chaldeans. Thousands of years ago the great men of other nations went to Egypt in search of knowledge. Even today the influence of that strangely mysterious country may be felt by us who are only beginning to recognize how far the

Egyptians were advanced in science, in art and in philosophy. There have been few races who were so deeply interested in the mystery of life and death, in the hidden powers of the human soul and in the question of immortality, as were the Egyptians. What was, on these matters, taught in their celebrated Mysteries, would probably bring about a revolution in our religious views, if we ever could get hold of those teachings. Naturally, the religious views of the Egyptians must have undergone many changes during their several thousand years of existence, but about the fundamental idea of the survival of the soul, there was never a doubt. The human soul, called Ab, is a ray of the Divinity, and can never perish; it is enveloped in an immaterial body which has the same shape as the physical body. The immaterial body (shan) is the same as our astral double; it can be evoked. Ab, the soul, is responsible for our thoughts and acts; it is judged and rewarded or punished after death. Of shan, the double, great care was taken especially in regard to the nourishment, because the Egyptians believed that all impure food contaminates it and through it the soul. Cleanliness was scrupulously observed; even contact with foreigners was avoided as far as possible. The reason for the great care which the Egyptians bestowed on the remains of their dead is to be found in the belief that the double ought not to leave the tomb, but wait there for the resurrection of the body, while the soul, after separation from body, and double, proceeds to the Hall of Judgment. There the soul must clear itself from all sins before it is allowed to see the highest of the Gods, Isis, face to face; but if found guilty, the soul is dispatched into the kingdom of darkness, where trials await her, which are so vividly described in Dante's Inferno. There is little doubt that the Egyptians believed in reincarnation, before this belief deteriorated with them into that of metempsychosis, for Pythagoras, who was an initiate of the Egyptian Mysteries, always taught reincarnation. Even when metempsychosis became the ruling dogma, the reembodiment of human souls in animal bodies was reserved for criminals and wicked men. In this case the animals them-

selves became unclean, while as a rule they also were considered worthy to receive a ray of the divine spirit.

We shall now consider the belief of that country which, as far as we know, is not only the oldest in civilization, but also the richest in metaphysical knowledge and in deep philosophical thinkers—India. The words of Bacon: "A little knowledge inclineth a man to atheism, but depth in philosophy bringeth his mind back to religion," may be fitly applied to this country. For if there ever was room for unbelief in immortality, it must have been in those times when the people were steeped in ignorance, but history does not tell us anything of those times in India. Although its traditions go back some ten thousand years, yet we find always a sublime spiritual philosophy and a firm belief in the immortality of the soul. That belief seems to be innate in the Hindu mind, as it is in that of all primitive men. At the beginning of their history the Hindus clung to ancestor worship, and in Brahmanism it is preserved to a great extent; the Pitris, forefathers and protectors, being deserving objects of veneration. The book of Manu even conditions the admittance to heaven on the faithful observance of sacrifice and prayer at the grave of parents. One of these prayers reads, "May the sons and descendants of our sons never fail to offer us rice, boiled in milk, honey and clarified butter, on the thirteenth day of the moon, at the hour when the shadow of the elephant sinks in the east." We do not know when the twelve books of Manu were written, nor by whom, but they must be very old, probably the oldest books we have so far discovered. They treat of cosmogony, metaphysics, the art of government, the rights and duties of woman, the state of the soul in life and after death. In it and in the Vedas, hoary with age, we find the survival of the soul emphatically affirmed, as in the following verse: "When the man is smitten of death, his breath goeth back to Vay, his life to the Sun. But there remains of him that which is forever undying."

This belief in immortality, coupled with that of reincarnation, are at the foundations of the two great religions of

India, Brahmanism and Buddhism. They are the causes of the greater morality of the orthodox Hindus, as compared with other nations, and of that beautiful reverence for all living things, which we find in a similar degree, only among the Parsees. The teaching of reincarnation, which of course includes that of immortality, is seen in all the Hindu literature, especially in the Upanishads, less frequently, in the Vedas, and most of the widely differing philosophic systems admit it. But while the majority of ancient people who held the same belief, joyfully accepted it as a means for improvement of the soul through continuous new experiences in new bodies, the Hindus came to entirely contrary results. They dreaded new incarnations as punishments for evil deeds, which carried the danger of tying the soul again and again to this world of misery and suffering (karma). In consequence of this depressing thought the greatest desire of most of the Hindu sects, certainly of the Buddhists, is to put an end to the cycle of re-embodiments, according to the teachings of Buddha. This idea is undoubtedly the cause of that fateful inactivity and indifference to physical improvement and progress, which appears in India and which makes that noble country so dependent on stronger and more energetic powers, whose ultimate aim is the greater development of the material side of nature. It seems that the greater part of humanity is not yet fit for a life of contemplation and renunciation. Much more sorrow, suffering and misery is needed to make us understand that the pleasures of physical life are all transitory and none of them can ever lead to that true happiness for which every human soul is passionately and perseveringly longing. And why has it that ardent desire for supreme, eternal happiness? Because it is an innate idea, an unconscious recollection, acquired ages ago, when the human soul was a god and worthy to live among celestial beings. Man was a god and will rebecome a god," says the Secret Doctrine, but we shall have to fight for it, and our swords and shields in this glorious fight is our unconquerable belief in Immortality and in Reincarnation.

WANTED: A CRITERION OF DUTIES

By Helen Stone Tuzo

ONE beautiful moonlight night, about twenty-five years ago, a group of earnest young people sat and seriously considered their "Careers." "There are two courses open to me," said one, "and I sincerely wish to take the one I really ought to, but I cannot see which is right. It is so hard to choose between conflicting duties!" "My dear," replied her friend, with the cock-sure austerity of extreme youth, "there are no such things as conflicting duties. Either a thing is your duty or it is not."

The girl received this pronouncement without contradiction, shortly afterward decided upon her course, and has since pursued it with an apparently contented mind, and with tolerable success. Recalling the little incident lately, I asked her how she had come to her decision. Her answer was: "Oh, I chose the one I didn't want to!"

Now, a great many people are like that girl, and feel that if there is a choice of duties, the repugnant one should carry the day; but are they right? To paraphrase the old catchword, "It's pretty, but is it art?" such a feeling is pious, but is it true? Is a mere dislike for a course of action always a sufficient reason for embarking upon it? The Puritan mind sees it so, and has always a lurking distrust of pleasantness, a fear lest what is agreeable must therefore be wrong; and almost all of us plume ourselves somewhat when we are conscious of a slight state of martyrdom. But is this little stroking of our more recondite vanity a sufficient reason to discriminate between two apparently equal duties in favor of the more distasteful?

Self-denial is at times a fine thing, and often a necessary condition of attainment in a given direction, but surely it is not an end in itself, nor an indispensable factor in every problem. Women especially are frequently in danger of forming a habit of renunciation, of greedy self-sacrifice, so that they force those around them into a condition of the most indurated selfishness. Who has not known mothers to efface themselves so persistently that their children are trained into an unbearable egotism? "It is more blessed to give than to receive"—and so they never share one crumb of that blessedness with others, but give and give until those willing victims, their families, develop into a sort of human amœbae, with one solitary function, that of swallowing!

Truly, we need a criterion of duties, and the question, "Are they pleasant or unpleasant?" does not serve. But are there really no such things as conflicting duties? At first blush there seems to be, now and again, in all our lives, times when our problem is not "Is such and such an action right for me, and therefore my duty?" but, "Which of these two actions, equally right, is the duty which claims me now?"

A great many people are sincerely perplexed by such situations. For instance, one comes by accident into possession of knowledge of facts which if prematurely disclosed will cause serious injury to some unoffending person. One is asked point blank if these facts exist, and is called upon to decide whether to lie and spare the innocent sufferer or to speak the truth and let events take their course. There is no middle way, for to refuse to answer is tantamount to admitting the facts. Or again, one has a limited amount to give, and two cases present themselves, both apparently equally needy and deserving. If the amount be divided neither case can be relieved—to which shall one give it? Or, two people, one as near and dear as the other, really require one's assistance, but they live in different places, and one cannot serve both—whither ought one to go? Or take the more subtle case where to save a loved one is to destroy the happiness of an outsider; though really this is not so hard to decide, in principle, because it comes under the head of doing

evil that good may come, if only one is willing to admit it. Then the duties to one's self, the conflict of mind when one asks: "Shall my service be extensive or intensive? Ought I to develop capacities which would be of service to my community, or perfect myself in the round of small tasks which restrict me to my immediate surroundings?"

Verily it may be, and in fact, we are sure that it is true that, strictly speaking, there is no conflict of duties. We realize that one of these decisions is the right one, and we earnestly desire to embrace it; but which can it be? We are like the man in Frank R. Stockton's story—we know full well that behind one door is the Lady, behind the other the Tiger, and so we hesitate before opening either, though open we must. Alas, where is the Princess who will give us the signal?

There is one canon which we should never apply to such a question, and that is expediency. Were the comparative wisdom of two actions in the balance we might incline to that which seemed to promise the richer or better results; but where we seek the right, such calculation is not pertinent. That, I think, is the point in regard to the first and third cases adduced; we arrogate to ourselves the judgment of consequences. We have nothing whatever to do with consequences, where a principle is involved. What seems ruinous to us from our limited viewpoint, may be the vital condition of future improvement; but in any case we are not administrators of Karma; what we have to do is to see the right with a single eye, and to do it with complete disinterestedness. In the other cases, it is probable that what William James calls "the feeling of warmth and immediacy" has and ought to have the casting vote. The ties of affection ought to be binding, though never constricting; we must "turn with the wheel" and begin with what is nearest to us before we can hope for a wider scope of usefulness. This is one criterion of duties which we can always apply, that is, Which is the next, the nearest? By taking one step at a time, the Path is traversed; by living each hour as it comes, the day is completed; by doing each duty as it arises, the spirit is strengthened and at last attains unto the Divine Wisdom.

NOTE BOOK OF A PSYCHIC

By Laura C. Holloway Langford.

CHAPTER XII.

IT was late in the forenoon of the next day when Jerry came home from his trip to Mr. Norvil's plantation. Father had inquired several times about him and seemed relieved when informed of his return. Soon he came to report to Father and Mother and I heard with them the sad story he had to tell.

As quick as he could make the journey he did so, and going at once to the stables told the men there the nature of his errand. Leaving Fleetwings in the care of the head man he urged the others to go to the smoke house and release the child, saying that Mr. Norvil had sent a letter by him to the overseer to get the boy and turn him over to his mother.

Assured that he had come with authority several men and boys ran to do his bidding while he hastened to Mr. Peter's office. No time was lost by the overseer in handing him the key, and Jerry hurried out to an excited group of men, women and children who had gathered about the entrance of the old meat house. Soon several men were in the dark interior and quickly the child was found. He was dead, and the little body was twisted and distorted, showing he had died in convulsions. His mother had said repeatedly that he was dead; had insisted she saw him die, and had told Hester, the cook, the exact moment of his death two or three hours before. Then she had fainted, as she had been doing at in-

tervals from the moment he had been taken from her presence by Mr. Norvil. Hester had been in and out of her cabin urging her to drink hot coffee, and she had tried to comfort her by telling her that the child was asleep when his cries were no longer to be heard. But Salena told her she knew he was dead and, whenever conscious, she would repeat this assurance over and over again. No one really doubted her statement and Hester had gone to the overseer and had pleaded with him to let her get the child. She would have defied Mr. Norvil's wrath, knowing the sufferings of Salena, and Mr. Peters had told her he would not do it. He had no right, he said, as the child was Mr. Norvil's property and he could do as he pleased with him.

Salena was long past the time for hoping she would see him alive, when Jerry reached there. She was told of his arrival and the nature of his errand. When she heard the wailings of the people she spoke calmly to Hester asking her to have her baby's body brought to her; she told how it looked and said it did not matter if the sight was horrifying to the others; it was her child and she wanted it. And, when it was laid upon the bed beside her, she told the people not to cry; she was not crying because she had made up her mind to kill herself and go with her little Felix. Jerry said he talked with her and told her she must not feel that way but he explained to us that Salena was almost crazy and she could not be blamed for wanting to die. And he said to Father, when alone with him, that "the people there thought she would be sure to kill herself and nobody could blame her. Mr. Norvil would have trouble sure, for his colored folks had had a lot to bear and they were greatly excited over this cruelty."

Jerry had gone from Mr. Norvil's to Roseland for the night, as Father had directed, so that Fleetwings could rest after his hurried journey. And he had informed Mr. Mason, he said, about the matter that took him to Mr. Norvil's, and also what Amos had said to him privately which was that Mr. Norvil had sold Salena's husband to a trader, and this had about killed her, and now that her child was dead, it was

more than she could endure. The overseer could not help what Mr. Norvil did, he added, but this time he could have let them save the child. They had heard its screams until they had died out in low sobs and no one could work while such a thing as that was happening. Now nobody could tell how it was going to end.

Mother had wept as she heard Jerry's report and we were sitting alone on the veranda when Father came back to us. He seemed dejected and remarked as he drew his chair near to us that is was incomprehensible to him; he simply could not understand such acts, or the mind of a man who could commit them.

I had been looking at the big oaks on the lawn seeking to soothe my nerves in their presence. They were so still and so strong. But as I looked the silence seemed to change into a tremendous wind storm; I gasped for breath, and reached out my hand to Mother. Father's voice sounded as if miles away from me as I sat staring at the picture I saw outlining itself before me in the air.

"What is it you are seeing, my Daughter?"

"A great fire, Father; a fire at Mr. Novell's that is still raging, not in one but in many places. It is a fire that was fiercest late last night, but it is burning now. The people are standing about in groups and they seem to be doing nothing to prevent it from spreading; they look as if they are dazed. Many houses are in ashes; the big smoke house is a smouldering ruin; the cotton gin, the corn cribs, the negro quarters, all are burned. The smoke is so dense I cannot see the full extent of the fire, but I do not see any one trying to put it out, or to save the contents of buildings. The women and children are weeping, and the men and boys are standing about as if they did not know which way to turn. I do not see the overseer, nor Mr. Norvil, nor any white man. What makes the roaring noise I hear? Oh, I see, the corded wood is burning and there is so much of it stacked under the long low sheds, that the flames yell and scream like human voices as they leap from pile to pile.

Now the smoke clouds break, and I see many white men coming on horseback and much excitement is shown by them. They are helpless to stay the fire for there is no water. Wait, Mother; don't speak, I want to hear what the man is telling to the Sheriff, for it is the Sheriff and his posse that are gathering there. The man is Amos, the assistant overseer, who is saying that the stables are saved and all the cattle. The horses and mules were taken away last night and then the cows, and no live stock is lost. Neither is the big house nor the overseer's burned. Amos does not know if Mr. Norvil is home; he has not seen him. And Mr. Peters went away to get help and he knows he is safe. Yes he is safe for I now see him on horseback also. He has been to ask Mr. Richards to send messengers out to meet Mr. Norvil, who did not go home last night and has not yet returned. He questions Amos also, and he learns of the safety of all the people and the cattle and even the chickens on the plantation. I like Amos; he seems to be the calmest, most patient person there. The women and children obey him and he directs all that is being done. Even the Sheriff's men consult with him. Poor Amos, he has suffered so much that nothing now can make him afraid; but he is so weary I wonder he does not sink down to the ground. All night long he has been on his feet and he has saved many lives by his efforts.

The sick people are in the overseer's house and Salena is with Hester and she has the body of little Felix with her.

Now, the picture passes and I am glad.

I see Fairfax, coming along the road on his way to us. He is alone and seems to be bringing a message from Uncle John. Nothing is wrong for he stops along the way to chat with men, and he seems cheerful and he soon will be here.

It had tired me to see and describe the scene before me and I went to the sitting room to lie down, and was resting on the sofa there when Fairfax came. He had been stopped, he said, to be told of rumors of uprisings on several plantations, and of the Sheriff and his men being out, but no one

seemed to have facts at first hand to tell him. Uncle John wanted Father to come to Silver Hill tomorrow if he could conveniently and they would all return here on Saturday.

Mother and Father told him of the picture I had seen and he was eager to hear every detail. Then he was informed of Mr. Norvil's unexpected visit to us and of its result; of Jerry's swift trip to rescue the child, and of his failure to accomplish this.

Aunt Chloe interrupted the conversation to say that Viney's Tom had just come from Roseland with a letter from Mr. Mason which she handed to Father. He had written of the presence there of officials who had warned him not to permit any one to go off the place without written authority, and not to harbor the slaves of others. Tom had a protection paper signed by a deputy sheriff and he was sending him to report the situation to us. He did not know what the trouble was or where it had started but he assured Father he would be responsible for the protection of Roseland, and all who lived there.

Father read the letter aloud and said he would go to Silver Hill early in the morning and would stop at Roseland. Tom had news of importance to tell at the supper table, and he had an interested audience to hear him. Aunt Chloe was present and from her we heard some of the news he had gathered on the way. Everyone was bitter toward Mr. Norvil, and people thought it no wonder he had trouble on his place. Father heard Aunt Chloe's words and he decided to go out later and tell our people some facts he had regarding Mr. Norvil. This he did, and admonished them to be careful not to condemn, or show hostility toward any one. It was best not to judge any man and to send out sympathy to all in trouble. He reminded them that Jerry had gone on his errand of mercy so soon as Mr. Norvil had told us what he had done. He was quite sure he told them that Mr. Norvil had not intended to commit a crime; he was so much worried that morning himself, that he came here to ask advice on the matter that was taking him so hurriedly to town. "While here he suddenly remembered what he had done to the child

and told us, and asked me to send some one for him to get the child and give it to its mother. We cannot pretend to approve of such conduct, and we deeply regret the death of the little boy. But we must never forget that this is God's world, not man's, and He will govern it in mercy, despite man's ignorance and ingratitude. Our duty is to pray to Him to lead us all in the right path and to protect us from the evil that is in ourselves, as well as in others."

As Father said "Good night" to his hearers and was leaving the hall, Tom asked permission to speak to him. Father assented, and Tom told that a lot of white men had held a meeting and they named three men to go to Mr. Norvil and notify him his treatment of his black people made a danger for the whole county and they would not stand for it. He heard at the mill that this committee was going to get a warrant out for his arrest.

Father listened attentively and told Tom he did right to tell him this news. Then he reminded all present to think of something less unpleasant, and to pray for everyone in trouble, particularly for the mother whose sorrow they could well understand. Then he said to Jerry, who was present, to be ready to go with him early in the morning, and to drive the bays for he wanted to stop at Roseland, and then go on to Silver Hill. Tom was given the privilege of remaining until next week if he wished to stay with us.

Later in the evening we heard the people singing hymns, and then the voice of some one speaking. Aunt Chloe told us next day that Jerry made a very good talk to them all, and she had led them in prayer. She wanted to pray for Salena and she prayed also for Mr. Norvil "because if God forgives him and white folks pity him, she thought colored people should pray for him."

Mother, who looked that morning as if she had passed a sleepless night, said that we had prayed for Salena and for Mr. Norvil and all who lived on his place, and we should continue to do so."

I will remember the tenderness of her voice as she spoke.

God's sweet peace was stamped on her sad face, and her manner was as humble and as unpretentious as a little child's. Faith was her central faculty, and she had called it into highest activity in her prayers for others. Both Aunt Chloe and I realized that she had spent many hours of the night in prayer, and was now at peace with herself and with the world.

The next forenoon, after Father's departure without Tom, who had elected to remain with us until Monday, Fairfax asked Mother to tell him the primary cause of Mr. Norvil's brutality to the child; he could not understand the occasion for it even on the part of a man as harsh as is Mr. Norvil. Mother said Jerry's account was received from those who knew the facts, and, as it tallied with what Mr. Norvil had said to us, she believed it to be accurate. She attributed some portion of his cruel treatment to Mr. Peters, his overseer, from several remarks she had heard him make concerning this man.

"Mr. Norvil was much disturbed in mind that morning. His thoughts were centered on the person who was waiting in the city to see him, and whose business with him was to urge him to invest a large sum in another African slave ship. He admitted this to us, and told us that he had been guilty of engaging in the slave trade in one other instance, but was opposed to further traffic in captured slaves. Evidently this man exercised a strong power over him, and he dreaded seeing him again. But he was going to the city for the purpose, and was hurriedly giving his orders to the people at his place, followed about by his overseer. He had stopped near where the little boy, Felix, was sitting, and was disturbed by its crying. The mother was at work in the house, and she had put the child outside the door where she could occasionally see him. The child was subject to epileptic fits, and on that morning was not well and was crying fretfully.

"Mr. Norvil demanded of him in loud, angry tones what he was bawling about? This frightened the child into a paroxyism of weeping, and the man caught him by the

shoulder and rushed him across the end of the yard to an old smoke house. The door stood open; it was an empty dark cavern of a place, and he thrust his now terrified victim into it and closed the heavy door. An automatic lock fastened it, and he turned away, and doubtless forgot the matter in his hurry and preoccupation. The Mother saw it all, and so did others, but they dared not speak, and the child remained in his prison. While on his way to the city Mr. Norvil said he felt impelled by some sudden power to come by this road and to see Mr. Selwyn. He wanted, when here, to see and speak to your sister. She saw, as soon as she was in his presence, a picture of the scene I have described. Instantly she charged him with doing a most cruel deed. He at once admitted it, and seemed to be really distressed that he had forgotten all about the child.

"Jerry was ordered to saddle Fleetwings, while Mr. Norvil wrote a note to the overseer. Doctor added a postscript telling him what to do for the child if, when found, he was in one of his fits. Fleetwings had not been saddled for several days, and Jerry rode him on the swiftest journey he ever made. But the child was dead when he reached Mr. Norvil's, and all he could do was to help the rescuing party after he had himself obtained the key of the meat house from him. Jerry remained until the horse had rested, and then he rode to Roseland, where he spent the night. It is a painful subject, Fairfax, and since we can do nothing further we must try to put it out of our thoughts for the present."

"I hope, Mother, we shall be able to put Mr. Norvil out of our thoughts, permanently; he is odious to every decent person."

Fairfax had a spirited way of speaking when his emotions were aroused, and his voice rang out with defiance as he condemned Mr. Norvil. Hardly had he finished speaking when we were joined by Woodman Earle, whose Father had sent him to tell us of an uprising at the Norvil place. Woody said he had tried to assure his father that there would be no trouble at Roseland, but he felt it was best to

have the facts reported to us. Also Woody told us that the negroes had fired every building on the Norvil place except the big house and the stables. All of their quarters were burned, and the reports were that they were indifferent and sullen even in the presence of officials.

Mother informed Woody that Father had gone to Roseland and to Silver Hill, where he would hear particulars of the trouble, and if he thought it wise to do so, he and Uncle John might go to Mr. Norvil's plantation. She left us, for a time, to attend to some household matter, and Woody, Fairfax and I sat talking together until we saw Doctor's carriage coming into the grounds.

Always our most welcomed guest, his presence just then was greatly to be desired, and we went out to greet him. He was riding in his large carriage, and Dabney was driving the big horses, which to us denoted that he was evidently going on a longer trip than usual. As soon as we had greeted him I turned to Dabney and told him to put the horses in the stables, for we should keep Doctor until after dinner anyway.

"Not this time, Nellie," Doctor answered. "we are on the way to Mr. Norvil's, and I stopped to invite your Father to go with me."

He was told of Father's trip to Silver Hill, and then he consented to come in and see Mother. After talking with her he agreed to remain and have a very early dinner and go from Mr. Norvil's to Silver Hill and remain there over night.

Doctor told her that a messenger had come to him on the early morning train with a note from Mr. Norvil asking him to go to him at once.

"Did you understand from his note that he was ill?" Mother inquired.

"No, and when I asked the man he seemed reluctant to give any information; said he had to attend to several errands, and get back to the depot in time for the ten o'clock

train. He admitted that Mr. Norvil was in much trouble, and he asked me to see him. I said I would do so, and am on the way, but I agree with you that by staying to-night at Silver Hill I can go later to Mr. Norvil's than I had planned to do." Then Doctor asked what news Jerry had brought back after taking the letter to the overseer?

Fairfax and Woody had left us to give orders for an early midday dinner, and Mother repeated to Doctor the facts we knew. I was restless and went to the piano where I tried to play my scales, but found no interest in them, and only succeeded in making more discords than rhythms. I felt oppressed, and was very unhappy because I could not think of anything but that helpless child shut up and left to die in a dark dungeon. It was all I could do to control myself, for I could not feel reconciled to such a horrible deed; I thought I could never forgive Mr. Norvil, and I prayed I might never see him again. One moment I would think of the dead boy, the next of the living murderer, and I was very wretched in mind. Mother observed this, and she must have felt relieved when I left her presence and ran out to the rose arbor. She must have known, also, that I had seen some one out there, for my manner changed so suddenly and so completely. The Small Person had appeared to my sight and beckoned me to my favorite seat. As soon as I was near to where she was standing, she said to me:

"You are thinking only of the child; it does not need your sympathies. It is now out of all its misery. Direct your thoughts to the mother; you can help her, and she needs your help."

"What can I do for her? I will attempt anything you say," I answered.

"Plan then to have her taken from where she is. If she is not removed she will die to night by her own hand. Her child has just been buried, and she has made her plans to follow him. Others will be accused of having encouraged her to suicide, and much suffering will follow. Act quickly, Elinor."

"Oh, I will, and I thank you for telling me. And I would have knelt down before her, so grateful did I feel for the opportunity she had given me to serve that poor woman, but when I thought to kneel, and had turned to do so, she had vanished.

I ran at top speed to the veranda again, and interrupted the conversation by excitedly saying:

"Oh, Mother; Mother will you have Aunt Chloe go in Doctor's carriage to Mr. Norvil's and get the child's mother and take her to Mary Lee? She intends to kill herself tonight, and I must try to save her from doing herself that wrong. I had been thinking all this time of the dead child, but the Small Person says I should try to help the living mother. I want to do this, if I may."

Doctor was smiling at me as I turned from looking into Mother's face and was observing him.

"Perhaps it was the Small Person, Nellie, who caused me to decide this morning to use my big team, and to travel in the large carriage when I greatly prefer my buggy and the small horses. Can you find out for me on this point, for I never know how much I am being controlled by unseen forces, and to just the exact extent I am acting on my own mentality."

Mother smiled at this remark as she arose. She said she consented, if Doctor did, to Aunt Chloe's going with him.

"Then go and tell her to make ready, Elinor, I am very glad to do the bidding of both the Small Person and of Nellie, and I want all the instruction I can obtain before starting."

Mother left us, and I was prompted to say to him:

"The Small Person is very near to you now, Doctor. She bids me to tell you that when you knelt in prayer this morning you asked God to manifest His Presence to you in some manner today; and you promised to glorify His name in whatever way was opened to you."

"That I did Nellie; and in almost exactly those words. And I had not finished my breakfast when Mr. Norvil's man

came, and I accepted the duty put upon me by that call. My personal preference would have been to decline to go. But after hearing what your mother told me just now I know I made the right decision, and I am now ready to do your bidding."

"You will learn when you get to Mr. Norvil's place that everything is quieting down; that the fire has been put out, and Mr. Norvil's house and the carriage houses and the stables are saved. Also that the negroes are entirely quiet and orderly. Their cabins are burned, and they are practically homeless. They have just buried the body of the little boy that Salena held in her arms throughout the night and could not be induced to part with it. Mr. Norvil is at home, and there are armed patrols all over the plantation. The Sheriff has advised that most of the women and children be sent to neighbors for the night, and quarters be made in the carriage houses for the men who are to remain on the place. There is no opposition to anything proposed; the people seem subdued and strangely indifferent; the overseer has ordered Amos to arrange for wagons to take the women and children to the Richards' farm, where there are vacant quarters to be had, and to tell him how many men can be accommodated in the carriage houses and in the servants' wing of the farm house?

Mr. Norvil has given consent for Amos to put his children in Hester's personal care, together with the several sick children who are now accommodated in her quarters. I do not see Salena, but think they expect her to stay with Hester. Listen, Doctor, those people seem indifferent, and they are not trying to create trouble that will lead to a general uprising. What some of them are planning to do is to kill Mr. Norvil after Salena has taken her own life. They have not tried to dissuade her; they accept her decision as being wise and right, and the several men who are in the plot except to die for the deed they intend to commit."

"How can I protect Mr. Norvil and prevent them from attempting such a crime?"

"I can only tell you what I am told. Mr. Norvil fears for his life, and he will tell you so when you are alone with him. His fate rests with himself. Should he call his slaves together and make a full confession of his guilt in causing the death of the child; ask Salena to accept her freedom, and give her a sum of money on which she can live in the city, or, wherever she prefers to go, he would save her life and his own. You have promised God to serve Him today, and by advising this course to Mr. Norvil you will have served both God and your fellow beings."

"And should he decline to follow my advice, then what other course is open to me?"

"You will be led to say the right words to him. If you think it best tell him I have sent him warning of trouble approaching him, and ask him to let Aunt Chloe take Salena to Roseland for a few days' rest and change. Tell him of Aunt Mary Lee, and say also that it is best he should go away as soon as she starts, but not until everyone knows she is going with Aunt Chloe to Roseland."

"You are right, child; this is a sensible step for Mr. Norvil to take, and I will lose no time in getting to him and advising him to act instantly."

Doctor was very pale as he took out his watch and looked at it. I told him I would go and tell Delia to put the dinner on the table and send word to Dabney to be ready to start in an hour.

"Nellie, are you quite willing I should ask your mother to let you go with me to Mr. Norvil's and then on to Silver Hill? A word from you would more impress him than all the advice I could give him. But, no, I see myself, it is not best for you to go, even though it could be made to appear that you are on your way to join your father and other members of your family at Silver Hill."

"The Small Person will be near you, Doctor, for she wishes to serve, and being invisible to others, she will exert more power than would my feeble self. I am only able to

see clearly, and to hear distinctly, when I am at home, and with Mother. Among strangers and in strange places I am useless."

And when Doctor had told Mother of our talk in her absence she approved of my decision, and said she felt sure the fate of Mr. Norvil was in his own hands, largely, and of this fact Doctor could best convince him when talking alone with him.

I made the opportunity to speak with Aunt Chloe privately, and I told her to ask Mr. Norvil, in my name, to permit Salena to go with her to Roseland. She promised me it would be the first thing she would do on her arrival.

That night, after everyone in the house had gone to bed but Mother and I, we sat talking together in her room. I knew she expected, as I did, to have some information from the Small Person, who had taken such active interest in this matter which so concerned us. A picture came into view, and I told Mother I was now seeing what was occurring at Mr. Norvil's place. It is such a dreary, depressing place, all gloom and sadness, I wonder if it is not a blessing that fire has destroyed so much that was squalid and forbidding. Now I see Doctor, and Dabney, and Amos talking together, and then Doctor returns to the house, and the other two men go toward the stables. Soon the carriage house doors are opened, and a big old carriage is rolled out to the roadside, and the stable men are uncovering and then dusting it. Amos returns to the kitchen where he talks with his daughter and his smaller children, and soon they go in a group to a house where Aunt Chloe and Salena are sitting together on a side porch. There is much hurrying about, and several women are helping to prepare the children for a journey.

The horses are hitched to the big carriage; it is larger than our old chariot, and was onced lined with yellow, and there is a deep fringe around the top and tassels in each corner near the canopy of the carriage. It is an old fashioned traveling coach, and has not been used in years. I see the

men greasing the axles and testing the wheels. These two men seem to be in charge of it, and one of them is putting some bags and bundles in the footman's box at the back. The harness is strong, and evidently newer than the old coach. The darkies are greatly interested in whatever plan is afoot, for they are going from one place to another; from the kitchen house building to the big dwelling, and they show more cheerfulness and animation than I have seen before. Now Aunt Chloe is about to leave the big house, and Mr. Norvil and Doctor are standing on the porch talking to her. They both walk with her to where the carriage is waiting, and they shake hands with Salena as she is helped into it by Dabney and Amos. She cannot stand alone, and is the object of tender solicitude to the several women about her, one of whom is called Hester. She is very kind to her, and also to the other young woman who has several small children with her. Oh, that is Elizabeth, and the younger children of Amos. He is talking to them now, and they are making eager responses to his fatherly admonishings. Aunt Chloe has entered the carriage. The steps are folded up and put in place. The door is closed and they are off. A little lad who has been watching the departure with hungry eyes begins to cry; I hear him saying, "I wish I could go with them to Roseland."

Now Amos and Dabney are talking earnestly with a group of men, and Amos then talks with Hester and to the women who are with her. They appear to be satisfied to abide by the advice he has given to them; as do the men and boys, for there is a general dispersion, and then men go to the barns and stables to work. It is later now. The Doctor's carriage is at the door, and Amos is sitting beside Dabney on the front seat. There are several white men standing about, and I see the overseer leaving the place with one of their number. The negroes give a cheer as he drives away. He has been dismissed, evidently, and they know it. Now Doctor comes out of the house, and just behind him is Mr. Norvil. Strangest of all things he stops and gives a present of money to Hester, and then he shakes hands with

her. Now the carriage is driven rapidly away, and Hester locks the front door and puts the key in her pocket, and she goes toward the kitchen. How glad I am that the people who are talking with her seem happier. The white men go away, and she seems to be in authority on the place.

"Can you follow the carriage?" asked Mother.

"Yes, easily. Dabney has driven very rapidly, for the horses are covered with foam when they stop at the station. Mr. Norvil just has time to board the train before it is under way again; he is evidently on his way to the City. Doctor and Amos are on the platform now talking to a man who has a conveyance there, and Doctor gives Amos some money, and the latter gets into the wagon and drives back over the road they have just traveled."

"I waited a little to see if the picture was concluded; it seemed blurred, but soon again I saw the Norvil place, and Amos was back and was reporting something to the colored people. They set up a shouting noise, and were rejoicing greatly over the news he had given them. Oh, yes, I see now what he has said to them. He is the overseer, and Mr. Norvil has left everything in his charge. They are a happy people for the first time, and instead of harboring murder thoughts they are entirely satisfied to return to their work, assured that Amos will be their friend. Some of them are thanking God for his mercies, and Hester is saying that "jest as soon as she knowed Chloe Middleton had come, she felt sure somethin' good would happen for them.' "

To be continued.

THE SOJOURN OF THE CHILDREN OF ISRAEL IN EGYPT

By Orlando P. Schmidt

The Route of the Exodus.

At the outset, I will request the reader to approach the subject with an "open mind," and not to imagine for a single moment that the Israelites, **while dwelling in Goshen,** were **nomads,** roaming from place to place, in that limited area, in search of pasturage for their herds and flocks; on the contrary, we are informed that Pharaoh gave them a "possession" in that land, and it is evident that they, while there (like the fellahîn of the present day), were engaged in cultivating the rich and productive soil of that specially favored district. Instead of dwelling in tents, they dwelt in towns and villages, in houses built of Nile-mud, which closely resembled those to be seen in the same district at the present time, and large numbers of them certainly dwelt in the City of Phacoussa.

After the death of Ramesses II, which occurred in the year 1495 B. C., the Israelites were taken from their works, and gathered together in one place, by Moses and Aaron, and it was at this identical time that a most providential event occurred, namely, Egypt was invaded from the West by the Libyans (Libu) and their Mediterranean allies, the Sardinians (Shardina), Achaean-rovers (Akaiu-sha), Sicilian-rovers (Shekel-sha), Tyrrhenian-rovers (Turu-sha) and others, backed up by rovers (sha) belonging to the great nation of the Maxyes (Mashua-sha).

This formidable invasion occurred in the fifth year of the reign of Menephthah (1491 B. C.), and it was also at

this time, according to the great inscription of this king in the Temple of Karnak at Thebes, that certain "foreigners," whose name has been accidentally destroyed, but who were certainly the Israelites, were encamped at Belbeis (Pi-bailu, Byblus) on the canal Shakana, near the west end of the Wady Tumilat.

The decisive battle between the Libyans and their allies, on one side, and the Egyptians, on the other, took place on the third day of Epiphi (1491 B. C.), near the city of Prosopis, in the western Delta. The Egyptians were victorious, and Menephthah who "remained behind" in Memphis, after inspecting the prisoners, spoils, and booty of all kinds, taken by his brave warriors and charioteers, hurried back to his favorite capital, the beautiful City of Ramesses.

By this time, the Israelites had removed from Belbeis and had encamped in the "Field of Zoan," south of that city. They were so near to the king's palace, that, after midnight of the 14th of Epiphi, Menephthah was able to dispatch messengers to Moses and Aaron, that same night, ordering them to depart from Egypt at once. It appears that the Israelites were so thoroughly organized that they were able to start on their memorable journey the very next morning (the 15th day of Epiphi, called Abib by the Israelites, 1491 B. C.), when, as we are told: "The children of Israel removed from Ramesses and pitched in Succoth."

Thus the starting-point is clearly and definitely fixed. I am aware that many writers, in order to bolster up their false theories, but in defiance of the Mosaic record and all the monumental evidence, have invented another and different town of Ramesses, placed by them somewhere near the west end of the Wady Tumilat, where no such town ever existed, or was ever heard of.

It is immaterial for our purpose whether the "Succoth" referred to above was the city or district of that name. Pithom, as shown by contemporary evidence, was also called Succoth, but it was situated in the "district of Succoth." The location of this district, and its "lakes," is now

well known. It was in and along the east end of the Wady Tumilat and derived its name from Pithom-Succoth. The name Succoth ("Tents") is of Semitic origin and denotes a place where the wandering Beduin of the desert, who came here to find pasturage for their herds and flocks, around the "lakes" just referred to, were in the habit of pitching their tents. But it is altogether immaterial whether the Israelites "encamped" in the town itself (which they had built for Ramesses II), or at some point in the valley east of it. We now know where both were located.

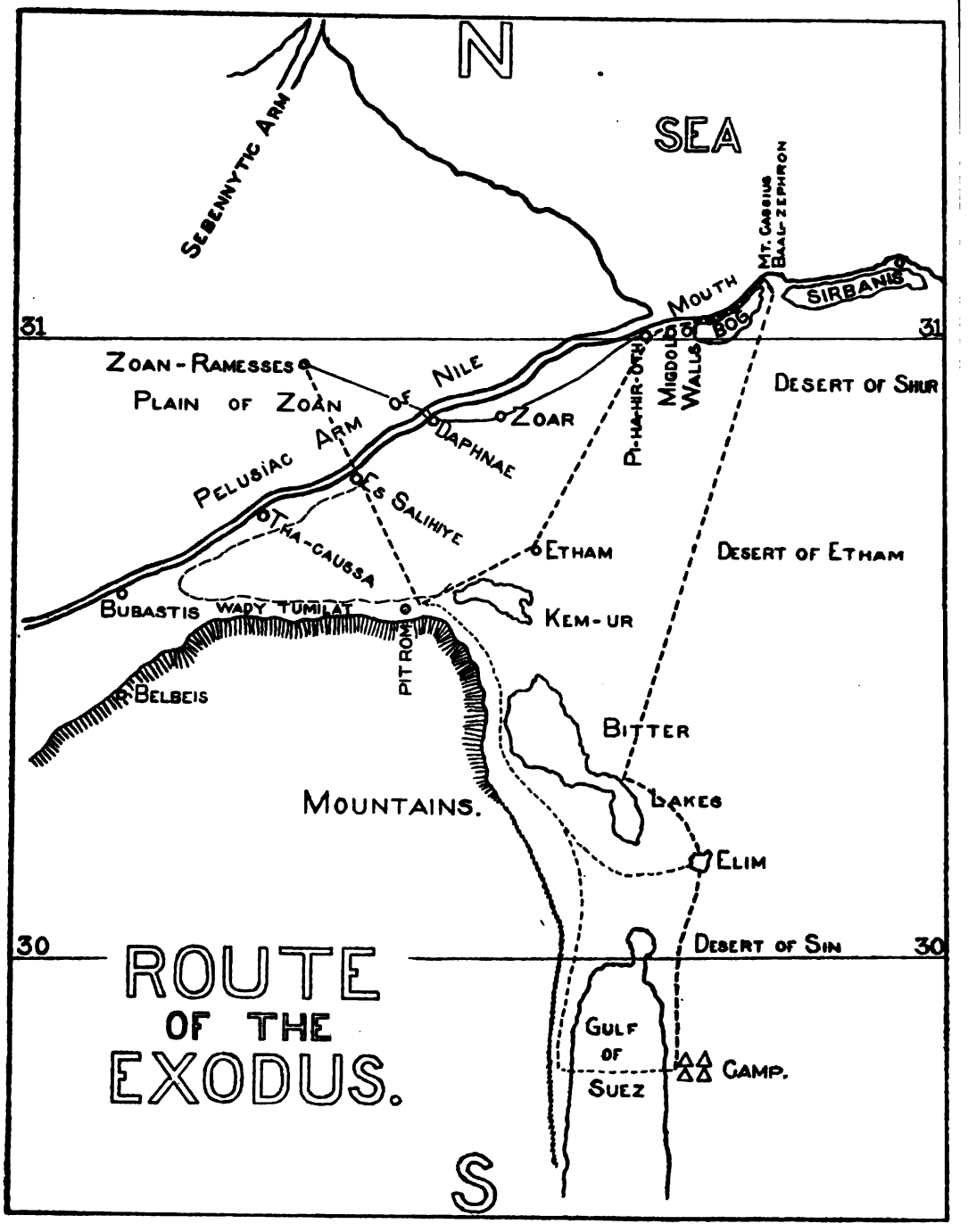
"And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness."

In journeying from Ramesses to Succoth, the course of the Israelites was a little east of south, but, when they pulled up stakes at Succoth and journeyed on to Etham, their course was a little north of east, and we accordingly find that they "turned."

Chetam, or as it was pronounced in the Delta, Shetam, signifies "a shut up place" (schloss), or "fortress," but the particular fortress here alluded to as Etham was so important, by reason of its location at the entrance to the Wady Tumilat, where it guarded the main road to the Delta and, like Midgol to the north of it, also the road leading from Pi-hahiroth southwardly to the Wady Tumilat, that it was called, par excellence, Chetam, or Etham.

It is generally believed that the Israelites, after reaching Etham, turned south and journeyed on to the "Red Sea," or, to be more exact, to the Gulf of Suez, and, in order to force the facts to agree with this impossible theory, its advocates do not hesitate to arbitrarily transfer such well known places as Migdol, Pi-hahiroth, Baal-zephon, Mt. Casius and the Mediterranean Sea itself from their true sites in the northeastern point of the Delta to the shores of the Gulf of Suez, where no such places ever existed.

This theory was evidently founded on a misconception of the statement contained in Exodus (verses 17 and 18, ch. 13), where, in opposition to the phrase, "God led them not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DESERT OF ETHAM
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WADY TUMILAT
KEM-UR
PITHOM
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by way of the land of the Philistines, although that was near," it is further said that "He led the people about through the way of the wilderness (desert) of the Red Sea."

This does not mean that God led them from Etham to the Red Sea, but that He led them in a roundabout course (on their way to Sinai) through the Desert of Sin, for that is exactly what is meant by "the wilderness of the Red Sea," and, in this connection, we must bear in mind that the desert of the Red Sea was on its east—not west—side.

The route contended for by our theologians involves countless absurdities on its face. The town of Ismailia lies on the north side of Lake Timsah. About four and a half miles southwest of this town lies the modern railroad station of Nefisheh (for the Lake of Kem-ur was directly in front of him), and journeyed almost due South to the Gulf of Suez, which was near; in fact, when he had arrived at the modern railroad station of Shaluf, south of the Bitter Lakes (Marah), he would have "turned again" and passed directly into the Desert of Sin, thus circumventing the Gulf of Suez altogether. Who on earth, at all familiar with the topography of this region, could possibly believe that, with the desert directly in front of him, Moses would have been so silly as to work his way around to the west side of the Gulf of Suez and edge himself in between the steep and precipitous mountains on one side and the Gulf of Suez on the other? How could such a multitude of men, women and children—not to mention the herds of cattle and flocks of sheep—have found place to encamp in a position like this?

On the other hand, let us suppose, as required by this preposterous theory, that, when they had reached the edge of the "Desert of Shur" (Gerrha-Anebu) at Etham, they turned and proceeded south to the Red Sea. This route would have carried them over a desert trail along the east shores of Lake Timsah and the Bitter Lakes to the vicinity of Shaluf, from which point, as we have just seen, there would have been no occasion to turn back and seek the west coast of the Red Sea. But Holy Scripture tells us most

explicitly, that, after they had turned at Etham, they passed, in succession, Migdol and Pi-hahiroth (or Avaris) and encamped "by the Sea" (not Red Sea), "before" or "over against" Baal-zephon.

According to the account in Exodus, Moses was directed to "speak unto the children of Israel that they turn and encamp before Pi-hahiroth, between Migdol and the Sea, over against Baal-zephon; before it shall ye encamp by the Sea."

As to this encampment by the Sea there can be no possible doubt, for we are further told:

"But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, **and overtook them encamping by the Sea, beside Pi-hahiroth, before Baal-zephon."**

In Numbers (Chapter 33), the most authentic record (because written by an eye-witness, Moses himself), we find it confirmed in these words:

"And they removed from Etham and turned again (the first turn was at Succoth) unto Pi-hahiroth, which is before Baal-zephon; and they pitched before Migdol."

Thus there can be no possible doubt, that Migdol and Pi-hahiroth were very close together and also very near to the Mediterranean Sea. Their position is also geographically fixed by the expression "over against," or "before," Baal-zephon, a temple, or sanctuary, on Mt. Casius, which juts out into the Sea in such a way as to form a bay and bring it, when viewed from the west side of the bay, "over against" Migdol and Pi-hahiroth.

The Delta was originally a bay of the Mediterranean, which was in the course of ages filled up by alluvial deposits of Nile mud. After the river had been divided into three separate arms, namely, the Pelusiac, Sebennytic and Canopic arms, the filling up process was naturally most marked in front of the mouths of these arms. This can be plainly seen by observing the coast in front of the Sebennytic and Can-

opic mouths where the coast-line extends out into the sea far beyond the general coast-line and so as to form veritable projections or headlands. It goes without saying that the Pelusiac arm—anciently the principal arm—formed a corresponding projection or headland, so that, at the time of the Exodus, this headland, on the west, and Mount Casius (which also juts out into the sea), on the east, formed a bay; in other words, a point on this headland was "over against" Mount Casius.

The prevailing current along this coast of the Mediterranean is from west to east and, as it carried the muddy waters of the Nile with it, the bed of the sea, immediately under this stream, was in the course of time filled up by the settling of the mud which it carried in solution. In addition to the mud thus brought from points farther west, the Pelusiac arm of the Nile, which entered the sea at this point, discharged large volumes of muddy water into the sea, which were also carried eastward by this stream. But in viewing this well established geological fact we must not fail to take into consideration Mt. Casius, which juts out into the sea in such a way that it once formed a bay between the mouth of this arm of the Nile and Mt. Casius. The inevitable result of this was, that the bed of the bay south of a line drawn from the mouth of the Pelusiac arm to Mount Casius was not filled up by alluvium to the same extent that the sea-bottom farther out was, so that the bay was eventually converted into the deep and treacherous bogs, or gulfs, which took its place. The bogs formed in this way were appropriately called "pits" (barathra) by the Greeks, and excellent descriptions of them have been transmitted to us by Strabo, Diodoros, Pliny and other classic writers.

The northeasternmost extension of these bogs, back of Mount Casius, was known as the Sirbonian Bog. Although very deep at the time of the Exodus, these bogs have, since that time, been almost entirely filled up and obliterated by the sands of the desert blown into them, especially by strong south winds. In fact, the part of Lake Menzaleh east of the present Canal of Suez has, since the completion of the canal,

been completely dried up and converted into dry land, or desert.

The normal level of the sea at this point is subject to sudden variations. The coast, as is always the case where land has been formed by alluvial deposits, is almost on a level with the water, except where, owing to the ceaseless action of incoming and outgoing waves, or the surf, a narrow thread of sand dunes has been thrown up. A strong east wind blowing for a sufficient length of time, however, will materially lower the level of the water and cause the sea to recede, leaving a strip of hard-packed sea-bottom dry. A like phenomenon, on a small scale, is familiar at Buffalo on Lake Erie.

But when the strong east wind ceases, especially when it ceases suddenly, the banked up waters of the Mediterranean, returning to their strength, sweep back, in the form of a small tidal wave, and cover to a much greater depth the land thus left dry, yea, they dash over the dune and inundate the adjoining territory, including, of course, the bogs, or pits, we have just described.

Captain Greville Chester, who examined the whole route from Tanis to the narrow tongue of land dividing the bogs from the Mediterranean, in February, 1880, at the instance of the Palestine Exploration Fund, describes a notable experience of this kind.

He had encamped, at sunset, on the tongue of sand between Pi-hahiroth and Baal-zephon. A light northerly wind was blowing at the time, and the Mediterranean broke with a loud noise upon the beach, over which it is sometimes driven into the bogs, or "lake." About two o'clock in the morning he was awakened by a noise and found that the wind had changed, and a furious southeast by east wind was blowing across the "lake."

"Going out I found to my surprise that the sea had retired no less than twenty-six paces back from the point it had reached the previous night."

He lost no time in removing from this precarious position, for the strong east wind which had caused the sea to "go back" during the night had subsided, and it was not long before it returned to its strength, and, sweeping over the dune just vacated by Captain Chester, drove into the bogs, converting sea, dunes and bogs into one continuous area of waves.

But before following the Israelites "through the midst of the Sea," I must not neglect to mention the contemporary native evidence respecting the true location of Succoth, Etham, Migdol and the "Walls," or rampart, or Shur, again reminding the reader that Aneb, Gerrhon and Shur are synonymous, and that the desert named after this rampart the "Desert of Shur," is nearly one hundred miles north of the Desert of Sin, called the "Desert of the Red Sea" by Moses.

There have come down to us, most providentially, certain papyri, on the back of which an Egyptian official, who was stationed in this region, about the time of the Exodus, jotted down for future use, as occasion might require, memoranda of certain events and happenings, which now have all the force and conclusiveness of disinterested contemporaneous evidence.

These entries are dated in the third and eighth regnal years of Menephthah, that is, two years before, and three years after, the Exodus, and, as I wish to appear absolutely impartial in a matter of this importance, I will refer to the excellent translation of them made years ago by Dr. Heinrich Brugsch, according to which it appears that:

"In the year 3, on the 27th day of Pachons," the leaders of the foreign legions of the Fountain of Menephthah arrived, in order that they "might vindicate themselves in **Chetam, in the district of Zalu.**" And again, **in the year 8,** "We have carried into effect the passage of the tribes of the **Shasu** from the land of Edom (Aduma), through the Chetam (Etham) of King Menephthah, which is situated in Thuku (Succoth), to the lakes of the city of Pi-tum of Mene-

phthah, **which are situated in the land of Thuku,** in order to feed themselves and to feed their herds on the possessions of Menephthah."

In addition to these invaluable entries, we possess the account of a scribe, who was stationed in Tanis during the short reign of Menephthes III, or Seti II, describing the pursuit of two slaves, who had managed to escape from the palace, and, by taking a roundabout course, succeeded in getting beyond the rampart, or "walls," of Uazet Uret, which were north of Migdol and, as we know from the Mosaic narrative, beside Pi-hahiroth, or Avaris. The account of our scribe reads, as follows:

"I set out from the hall of the royal palace (in Tanis) on the 9th day of Epiphi, in the evening, after the two servants. I arrived at the fortress of Thuku (Succoth) on the 10th of Epiphi. I was informed that the men had resolved to take their way toward the south. On the 12th I reached Chetam." Here he was informed, "that the fugitives had already passed the rampart to the north of Migdol of King Seti Menephthah."

It will be seen, that, of the localities in Egypt involved in the Exodus, the City of Ramesses, or Tanis, the City of Pi-thom, or Succoth, the Lakes of Pi-thom, Etham, or Chetam, Migdol and Shur (the rampart, or "Wall") are not only mentioned in these contemporaneous reports, but are accurately located and described.

Thus Etham "in the edge of the desert," or Chetam, is described as being situated in the district of Salu (also rendered Zoar, Zor). Salu, or Selè, is the important fortified camp from which Thothmes III started out on his first Asiatic campaign. It was situated on the great commercial and military highway leading from Tanis to Canaan, and must have been about midway between Tanis and Pi-hahiroth (the later Pelusium). This highway, which was the shortest and most direct course between Tanis and Pelusium, crossed the Pelusiac arm of the Nile at Daphnae (Taben-et), where a strongly fortified bridge was maintained. Zalu was

on the same military road, a short distance beyond Daphnae, and not far from Etham, for it is evident that the "district of Zalu" took its name from the fortress-city of Zalu (also rendered Zor and Zoar). It is physically impossible that Zalu, or the district of Zalu, could have been south of Lake Timsah.

Chetam was really in the district of Succoth, so that the so-called district of Zalu must be regarded as a subdivision of the larger district, which was so extensive that in one place it is called the "land of Thuku" (Succoth). This is doubly important, because, by placing Etham in the limits of the small sub-district of Zalu, it demonstrates that Chetam was neither south, nor due east of Pithom, but rather northeast. In this way, we find that the "eastern frontier" of Egypt was admirably fortified, for, beginning at the south, we have (1) Lake Timsah (the ancient Kem-ur), (2) Chetam, or Etham, (3) Zalu, (4) Migdol, (5) Pihahiroth, or Avaris, and (6) "The Walls of the Mediterranean" (the ancient well attested Aneb-u Uaz-et Ur-et, the "Gerrha" of the Greeks, the "Shur" of the Hebrews).

At the time of the Exodus, Lake Timsah evidently extended much farther west into the Wady Tumilat than it does at present, and, as we have just seen, the City of Pithom, which is now about eight miles west of Ismailia, on the north side of Lake Timsah, was then surrounded by fresh water lakes. In fact, the Pelusiac arm of the Nile watered all this region, that is, of course, the lowlands subject to the annual inundation, and filled all these lakes, including the Lake of Kem-ur, with fresh water. The shallow waters which were so abundant in this district, called Thuku, produced water plants of all kinds, such as reeds, bulrushes, papyri, and were also known by the Semitic appellation of Suph, but it does not follow, by any means, that Lake Timsah was called the Yam Suph. On the other hand, the Mediterranean Sea is called in the great inscription of Menephthah at Karnak simply Yuma, which parallels the Yam of Moses.

The two fugitives mentioned by our scribe wisely avoided the great military road leading from Tanis to Zalu

by way of the bridge at Daphnae. Like Moses, they chose the traveled route from the City of Ramesses to the lakes of Pithom, which our scribe, pursuing after them, was able to travel over in one day.

When he arrived at the fortress of Thuku, which was plainly Succoth, or Pithom, he learned that they had resolved to take their way toward the south, but, evidently losing the trail, he concluded to turn, and pressed on to Chetam, which fortress he reached on the 12th of Epiphi; but, on further inquiry at this place, he learned that they had already passed the Walls to the north of Migdol and had effected their escape.

Now, as we shall see, this is the **same identical route** over which the Children of Israel, a few years before that time, had journeyed in going from the City of Ramesses to their camp on the Mediterranean Sea "beside," that is, east of, Pi-hahiroth, opposite Baal-zephon.

Strange to say, this road from Tanis to Succoth has survived to the present day, but, inasmuch as it is now seldom used, looks more like a caravan trail than a regular road. It leads in a southeasterly direction from San (Tanis) to Es Salihieh in the land of Goshen, which occupies the site of a much more ancient town situated aforetime on the bank of the Pelusiac arm of the Nile, some distance below Fa-kus. Es Salihieh is now the terminus of a narrow-gauge railway, and is watered by a canal which follows approximately the ancient course of the river.

From Es Salihieh this road continues on southwardly to the Wady Tumilat and Lake Timsah. The territory now traversed by it, with the exception of the portion of it included in the land of Goshen, resembles a desert.

As Chetam was in the "edge" of the desert, we can safely assume that the ancient road from Chetam to Pi-hahiroth (the later Pelusium) followed the fringe of the desert, leaving Zalu a short distance to the left.

To be continued.

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THE
WORD

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GHOSTS THAT NEVER WERE MEN

Dangers to the Ghosts and Those Who Employ Them.

DANGER and liability of man accompany his employment of elementals.

The perils from the ignorant or intentional misuse by a human of elementals, may be dangers directly to the elementals, or to the one who uses them, or to third persons. These hazards may result in present injury and may carry far into the future. Not only this earth world but the psychic, mental and spiritual worlds can be affected by the misuse of elementals in this earth world. Upon the employer, however, fall in the end the more distant effects as well as those which are immediate. They fall as a karma he himself accelerated and condensed through the very ghosts he employed.

If a few of the results are seen which threaten even in the days of the present, it will aid besides in understanding the dangers incident to the use and abuse of elementals in the future, when some men will be sufficiently developed to attempt the conscious command of elementals. Today humans know little or nothing about elementals. So there is little danger of men misusing elementals intentionally.

However, elementals are even now attracted to some persons, especially to such as are endowed with psychic senses, and to those who use their mental machinery in "affirmation" and "denials," in the manner of Christian and Mental Scientists. Such persons can, even though not knowing at all that nor what elementals serve them, misuse elementals, by trying to obtain through wishing and thinking results, which these persons know or ought to know are morally not right.

That the elementals serving will be injured does not follow necessarily, but they are exposed to harm. If the person whom they are sent to damage or from whom they are to obtain anything, or to whom they go, without specific direction, to get it, is beyond being harmed by the elementals, then their own attempts react on the elementals to the extent of their efforts to hurt the person. For instance, if it is wished that a man be injured, and the onset by the elementals obeying the wish, takes the shape of the man's falling, or having what is called an accident, his warding off the fall or his struggles with the unknown danger which he apprehends, will cause him to make certain movements. These will be indeed a struggle with the unseen foe and may result in an injury to the elemental, by breaking its form, twisting it, or disorganizing it, like acid eats into tissue. The reason why the attacked person can so retort is, that the elemental attacks something in him, which is of matter similar to that of which the elemental is composed. As the elemental can affect that something, so that something can in turn reach the elemental. That something is a part of the human elemental. When the human elemental feels that it is in danger or attacked, its nature impels it so to resist and counter. Its effort, aided by the stimulus of the mind, gives force to the something, which then strikes and tears the assaulting elemental.

If a person favored by nature ghosts wishes that the ghosts bring objects, the objects can be brought, only if it is within the law that the true owner may be robbed. The ghosts do not make the objects, they simply pilfer them.

If the owner is protected, the elemental attempting the theft may be injured by other elementals, some of which are always, though unknown to man, acting as guardians of rights under occult laws. This is so as regards the danger to elementals, when they approach persons who are unaware of them. If they be sent to apporach or attack the property or person of one who has knowledge of them, then the elementals may be destroyed by him. Yet the dangers to the elementals do not end the matter.

One who uses, even though it be unconsciously, elementals to obtain anything which does not naturally come to him according to the civil law of men, incurs great risk and, further, assumes a moral obligation for all that is done by the elementals assisting him to carry out his wishes. Elementals may be made to get and bring books, food, money, or any chattel desired. They may make gifts on the expression, in thought even, of a wish. Many such cases are occurring at the present time, where elementals have, following a wish, brought the things wished for, by foolish persons, such as a case of wine, silver coins, dress goods for women, fruits.

In these and all such affairs the elementals did not make the wine, coin the money, nor weave the fabric. They stole these things. In one case, for example, the elemental impersonated the wisher, gave the order at a store, and had the goods, as she afterward found out, charged to the wisher's account. The money was stolen, so was the wine. For these "gifts" a refund or replacement has to be made. Moreover, when an elemental "gives" a dollar, the person who receives it will not get the value of the dollar. The getter will spend it foolishly. Also he must return its equivalent. Those from whom the dollar is taken have trangressed some law, else the dollar could not have been reached. Again, it may be that the dollar was allowed to be removed, in order that the loser might learn to take better care of money.

In many cases in the Middle Ages, magicians who were reported to have used and to have been favored by elementals, were when they got into prison or trouble, generally

deserted by these elementals. The powers of such men and women were recognized and feared while they were free. Yet as soon as they were deprived of their liberty and came under the ban of the law, the elementals left them without help, and the magicians could not substantiate their boasted powers.

Elementals are without conscience and so have no sense of moral obligations. When the magicians were called to account by karma and they had to suffer for the consequences of their acts, these elementals left them. Of course, there have been some exceptional cases where the elementals enabled an escape of their masters from confinement. But that was possible only where their action was permitted by karma. Generally the man or woman in jail is by the atmosphere there shorn of former powers, and the elementals are cut off from him. Such cases show the unreliability of elementals and the constant hazard of their deserting those whom they serve.

People do not know that even now the holding of their wishes often sets in action elementals which will in some way gratify these wishes. These elementals are such as desire sensation through contact with a human. The person who wishes must be psychically fitted, else the elementals cannot have contact. The fulfillment of the wish never gives satisfaction. Something is attached to the gift which brings disappointment, trouble, disaster. Those who have their wishes gratified by elementals in this way must pay with interest the price of their attainment.

Another danger to the employer is that by reason of reaction through the elementals a serious injury may be inflicted upon him. If he employs or tries to employ an elemental belonging to the fire element and that elemental succeeds in or fails to accomplish his purpose, then by reaction this elemental may injure the individual fire elemental in him, which serves as his sense of sight and controls his generative system. (See The Word, Vol. 20; pp. 258-326). The injury to his sight may be only an impairment of vision or of the organ of vision or it may be a total loss of sight. More,

the elemental doing duty as sight may be so injured that it is destroyed, and then the wisher or would-be magician may be blind for several lives until another elemental has been fashioned out of the fire element and trained to function as the man or woman's sense of sight. The same is true in case the elemental employed is an air elemental. If that fails to accomplish or if it does accomplish its mission and commits a wrong for its employer, the failure or the success will react on the hearing, as injury thereof or loss, either of which may be for many lives. This applies also to the use of water and earth elementals, and the resulting harm or loss of the senses of tasting and smelling, and the systems they control. All these risks impend even in the present days for those who are favored by nature ghosts. The dangers will be accentuated in the future when men are more familiar with the control of such ghosts.

If an elemental is specially created by the user for a purpose, that elemental, having a complex nature and being closely connected with the man's human elemental, will bring the karma directly back to the human elemental. In that case, too, the senses and organs may be affected. In addition, the mind may be dislodged and even severed from its personality. Then the created elemental may take possession of the personality, and the person, of course, will be a monster or be insane. There are many mysteries in the psychic and mental states of man, of which medical practitioners and psychologists do not yet even dream.

The injury to elementals, if they are employed consciously by men who have no right to do so, may not be limited to the elementals and to the users, but may trouble future races of elementals, as well as of men. For the injuries leave an impress upon the elements. Man, at present unconsciously, acts on the elementals in all the worlds chiefly through the four classes of elementals in the earth sphere. He acts on the impersonal worlds outside of him, through the portions thereof which in him are personal, as his senses of sight, hearing, taste and smell, and as the organs in his personal fire, air, water and earth worlds, which are the

generative, pulmonary, circulatory, and digestive systems in his body. Therefore any wrong done through an elemental will react on man through these worlds within him and thence through them reach the greater worlds without him.

Therefore, while elementals are used by karma to work itself out in the ordinary course of affairs, the most direct and effective way to obtain his or her karmic retribution, is for a person to call in an elemental to be the carrier, for it inevitably is, of his or her karma. Events usually marshalled by the Intelligences, unconsciously to man, can be brought about sooner and more directly by persons if they take a blundering hand in the management of their affairs by using ghost-magic. Intense wishing is often sufficient. New Thoughters, Mental Scientists, Christian Scientists, and other cult scientists, and even Theosophists, and would-be magicians like all these, employ, though not all of them are conscious thereof, elementals to obtain the results which these persons order, or as they say "affirm" or "deny," or think upon, in violation of the existing state of facts, or to bring about a desired change or result. Elementals produce these results for them, sometimes; but the price has to be paid by all concerned, elementals and employers of elementals. Yet these different cult scientists who know little, if anything at all, about the senses, organs and systems of their bodies, about the occult worlds, parts of which compose their bodies, about the flow and working of these worlds, nor know how one's personal system affects other personal systems and impersonal worlds, nor know much about the law and the sure agents of the law, dare to use the occult powers of their mind to meddle with the elemental worlds. The wish for their bodily comfort, for relief from their disease, for their wealth, is no warrant for daring to challenge the evil of a profound disturbance of the elemental worlds.

Humans then who associate themselves with elementals by taking them to do service and accepting benefits from these ghosts, incur a risk the extent of which can hardly be estimated. This risk is greatest where it entails an injury

or loss of one of the elementals acting as a sense of man or where it results in the loss of an elemental which he has specially created and so has knowingly or unknowingly endowed with a germ of personality. If that germ is not destroyed the elemental will meet him life after life with the reappearance of his personalities. If the germ is destroyed he runs the risk of losing his own personality, but if he is able to preserve his own personality then he must furnish another germ, and in place of the lost create an elemental which will follow him from life to life till he has raised it to the human kingdom—an enormous burden and liability.

The danger to humans in their present state and the danger to those in the future who will attempt to command elementals lies and will lie in the lack of complete knowledge of the four spheres, their interrelations and their relations to man. There are dangers not only because of this ignorance. Add to this that man's mind is not steady and he cannot think clearly, as he is selfish and so cannot control himself and the elementals in himself. Therefore he cannot control those outside without using them ignorantly or to selfish ends, and he cannot escape the karma which is more directly connected with the abuse of occult forces than with any other crimes.

(To be continued.)

DISCRIMINATION—THE FIRST PORTAL

By Helen M. Stark

AS ONE becomes familiar with theosophic literature he realizes that a large part of it deals with what is called treading the Path; that definite instructions are given as to how one may fit himself for what is called discipline; that by so doing he takes a short cut through human evolution and sooner reaches the goal of perfection. Many, reaching only an imperfect understanding of the subject, are repelled by this idea; they feel that it would be better if Theosophy taught men to walk along the common highway of life instead of leading them into steep and narrow byways, which lead all who follow them from the company of their fellows. These critics usually believe that the theosophic life tends to develop the fantastic in all who follow it; that it is abnormal, undesirable and to be shunned.

A deeper study of the subject from a sympathetic standpoint will prove that treading the Path is not a perversion of human growth, but that it is a conscious effort on the part of the individual to do on his own initiative that which nature, or life, or God, has been trying to do for him from the beginning.

In a general and comprehensive sense religion may be defined as a system of conduct and an attitude of mind which will hasten man's development and sooner bring him to his goal. This goal is always held to be union with God, or, as stated by the more philosophic religions, the development of man into the likeness of God and equality with Him through the unfoldment of that latent divinity in man which

from the beginning had been the impulse of his growth. This is the purpose of religion, but larger than religion, outside of religion and beyond it, this is the purpose of life itself. For divine life, unfolding throughout the mighty arc of a solar system, or through the greater span of the universe, has only this purpose in view. It occurs only that the divine seed planted within it may in the nurturing richness of its soil develop, in the fullness of its age, into the perfect flower of Godhood. This is the purpose of life, and religion exists that a special effort may be made to hasten its accomplishment. Therefore the relation of religion to life ought to be one of perfect harmony, its outgrowth from life ought to be as natural as the flowering of a plant.

That this has not been recognized by the religions of the West justifies the suspicion mentioned at the beginning; that the Path was something that led away from life, and not straight through life to the one goal. The tendency in Christianity has been too much to draw the seeker out of the normal life and to confine him within monastery walls or to bind upon him the sombre robes of a Puritan and to bid him live apart from the world and avoid its contaminating influence.

All religions when studied in the light of Theosophy are seen to be efforts along various lines to hasten the natural growth of man. Students of religion tell us that there is within every religion a special body of instructions which refer to what is called the Path, or the Way, and that this is an outline of the work to be done and directions as to the best way of doing it. The naming and the arrangement of the stages in development, which are called steps upon the Path, differ somewhat in the different religions, but withal, the first essential, the first step in the conscious effort, is naturally the awakening, the realization of the possibility of rapid growth. Then comes the first exercise of an enlightened choice.

Following some of the religions of the East, students of Theosophy call this first step Discrimination. This effort to bring the so-called worldly life and the religious life

closer together will attempt to show that this faculty, so important in the religious life of man, is of equal importance in the whole life of man; that from the time when God breathed into the form that evolution had built from the dust of the earth, by this inbreathing giving to a being already wholly animated by His life, an added impulse of His power that it might live more abundantly, man has grown by the making of choices, by the use of his ever-growing faculty of discrimination; that not only for the individual, but any nation, for the race as a whole, progress from any point is always a matter of realization, and then the making of a deliberate choice.

Not only does discrimination mark the steps of the advancing race, but it can be shown that the beginnings of every other so-called qualification of discipleship is slowly growing even in primitive man; growing as a seed, perhaps, at first sprouting under ground, but at length sending up its stem and later its leaf and bloom into the ripening sunshine. But for the moment it is enough to see that man's growth is measured by the wisdom of his choice, and that the God who works through nature sets before him the prize which will attract him at the moment; that man chooses the relative good and uses it till he outgrows it; that then another good dawns upon his mind, and that in fear and trembling, even in actual pain, he lifts himself a little, "on stepping stones of his dead self," and grasps a larger truth that for the time is the relatively good. This in its turn to be discarded as the God within, co-operating with the God without, coaxes man along the way.

In the earliest stages there is no true discrimination and no morality. Primitive man makes no distinction between right and wrong and it is not imposed upon him from without, because at this stage his desire will prompt him to action and the fullest gratification of these desires by his own efforts will produce the unfolding of consciousness that is human evolution. Without this gratification of desire, these strenuous experiments with life, there would be no

growth for primitive man. Experience acquaints him with the world in which he lives and it is by experience alone that he will slowly come to see that the world is governed by law, that these laws are stronger than he is and that he will have to take them into his calculations whatever he tries to do. The existence of law in nature is pressed in upon him from two directions. When he happens to work in harmony with the law, success and pleasure will follow his efforts; when he works against the law, pain and failure will result. It is only by making every experiment that may occur to him that primitive man will learn of the existence of an infrangible law beneath the seeming chaos of nature's myriad forms.

The universe came into being through the action of the pairs of opposites, and in the limited mind of man these two are conceived and dealt with as though they were good and evil. It is due only to our limitations that some things appear to be good and some things appear to be evil; it is due to our point of view, but even though this point of view be erroneous, owing to its limits, it is a necessary condition of human growth. Good and evil are the guide-posts which point out the way of evolution to man.

Slowly primitive man becomes conscious of these two forces, and he realizes the need of making a choice. This is the beginning of discrimination, and even though infant man were left quite to himself he would in time learn that some things are good because in the long run they strengthen him and increase his life, and that some things are bad because in the long run they weaken and diminish his life. Nature would teach him that and he would come to know right from wrong, and he would at last conclude that happiness and growth lay in obeying the laws of nature. But it would take a very long time for man to learn this without teachers, for experience without explanation is very confusing. The painful or evil experience often begins in pleasure, while the pleasant or good experience often begins in weariness or pain, and it would be a very long time before man could clarify these complications and deduce from them

a law of nature and a law of human growth. Fortunately, man is not left alone; teachers are sent to him whose purpose is to train his expanding consciousness and to tell him of the possibility of more rapid growth.

In every age the divine teaching is adapted to the evolutionary stage of the race to be taught. The ideal offered to him is not higher than his reach. The teacher says to infant man: "It is not lawful for you to kill men of your own tribe. That is forbidden by divine law, therefore it is wrong for you to do it." But primitive man was permitted, and indeed expected, to make war upon other tribes and to kill the stranger, because in this way alone could each tribe develop courage, endurance, strategy and patriotism. At first it is only within the limits of the tribe that co-operation is found; later, as the soul of the tribesmen expands a group of tribes will grow into a nation and co-operation and sympathy will attain wider bounds. The time will come, we may hope, when the teacher will demand universal tolerance and co-operation, out of which in time will grow a perfect understanding. When that time comes that which we call patriotism will be no more because there will be no walls of fear and prejudice between the nations.

In the beginning the teacher says: "It is right for you to help the weak; the beggar is your brother, feed him. Whosoever giveth to the poor lendeth to the Lord." Later we may hear the voice of the teacher say: "You should have no poor among you. The wealth of the world belongs to all alike, see to it that all share it." All along the teaching is fitted to the intelligence and the need of the people; and sad as it may seem, there is something to be learned from every pain, from every hardship. From the stress and struggle of the competitive system much is to be learned. Faculty is developed, wits are sharpened, conservation is seen to be important, and the pain by which we are purified has ample field for its workings. An important use of poverty is that first among the poor will awaken a sympathy, a brotherliness that at last will leaven the whole race. Most important of all, the pressure of pain and poverty will at last bring its

own cure. When we have suffered enough we will arise and make things as we would have them. Man must build the ideal social system for himself. If he cannot build it, then he has not the intelligence, nor the sense of justice to keep it if it were today conferred upon him.

Morality has properly been linked with religious instruction, and like it is relative, it is ever suited to the age and the stage of development. It takes into consideration the present state of the people, and it leads them up to the next step. The morality of the age will permit them to take what is needful for them, and it will restrain them from that which they have outgrown or that which they cannot yet safely use. Man has always had teachers and books of the law and he might have developed under their instruction with less pain than he has had to endure if he had been willing to obey. But it is human nature to do otherwise. Man says: "I will do this thing even though the law forbids it," and nothing but pain will cure his willfulness. Under the whip of suffering he will learn the lesson that he would not learn from the lips of love. This happens in the racial life; it is so between man and his heavenly Father, and you well know that it happens in the individual life of man; that is so between man and his earthly parent. Desire conquers caution and overwhelms obedience; the experience of past lives has not been clear-cut enough to imprint itself upon the character, and the undiscriminating man must taste again of the bitter waters that flow through the desert of a passion-ravaged youth.

There is plenty of evidence to show that the world is a school. When the Manu of the Fifth Root Race founded the social system of ancient India he made use of sequential stages in human growth as the basis of the national life. The underlying principle of this process of growth is called dharma, which may be translated duty; a duty which includes two things. First, it is a product of the soul's past experience, a measure of his capacity and knowledge; second, it is the effort toward the next step in his growth.

According to this ancient ideal the first lesson in an

organized society, or rather the lesson for the younger souls in that society, is that of obedience and service; growth through the discipline of obedience. The virtues of this stage are devotion and fidelity. Discrimination is weak, but the man grows through a faithful relationship to one greater than himself. This may be practiced wherever a primitive people come into touch with a more highly evolved people, and if as in ancient India, the dharma of the master is also understood, the condition is ideal. The dharma of the next class is to acquire the faculty which comes from the life of the business world. The virtue here is acuteness of judgment, frugality, the overcoming of waste and extravagance, and the development of a sense of values. In the lower stages this is usually unlovely, but use and beauty will come out of it. For the man at this stage the law of his growth demands generosity, having gathered wealth he should now administer it for the benefit of the whole community.

The next stage of the old system is that of the soldier. In past lives he has learned obedience and loyalty, he has learned conservation and generosity, and now he must learn fearlessness and patriotism. It is in this caste that the soul learns the most important thing is not the life in the physical body. This is more easily learned in a country where the truth of reincarnation is known; but the inner man always knows that he cannot die, and some of the richest fruits of human character grow from the deliberate choice of death rather than dishonor, and the man who loses his life for the sake of a principle shall find it again in fuller measure.

Soon we shall have no more war, partly because the souls of this family shall have learned the lesson of war, partly because there will be other opportunities to learn the lessons of self-sacrifice. Men will be able to yield the private desire for the sake of public service without the stimulation of fife and drum or the terrific emotional excitement of the battlefield. That is harder to do and marks a higher stage in growth.

The last of the stages was that of the teacher. When

the soul has assimilated the experience of the earlier stages it will be able to teach others, and to show them how to know their dharma. The true teacher will have the knowledge and the opportunity to teach. His virtue is wisdom, tolerance and the power to be all things to all men. This is the stage of the true priest. It may seem difficult to us, but to one who has learned the lessons of his past it will not be too difficult, and all the joy in life will be in following this dharma.

It was in ancient India that the social system based on this plan was seen at its best, and that system went on training souls for thousands of years; but now we are living under a different and a more difficult system. Both history and occultism show that there are times of testing in national as well as in individual life. And there seem to be times when the world as a whole must meet the test and be measured before the bar of spiritual standards. It seems likely that the present day is such a time. It is a Day of Judgment and all men are implicated in the ordeal and must meet the testing. It is for this Examination, if we may so call it, that we are being prepared, we have been given a life or a few lives in which to review the lessons of the past and the chance to make up the things we lack. This explains the feeling that we have been through all the lower stages and that we should not have to bear the burden of them. This may be true, but certain it is that we did not become rounded and perfect in the virtues of earlier lessons, and we must now make up the required standard. It is now our business to take an inventory of character and as quickly as possible bring ourselves to the standard set.

Without doubt it is hard to exercise discrimination in this age. We are past the simple human stage when a teacher might tell us our whole duty and we could safely follow him. Our lives are complex and they are uneven. Complexity is to be expected in that which has been growing for ages; it is the unevenness that we must deal with and it is here that the discrimination taught to those who are attempting the steep and narrow path will be of greatest

use. But after all it is the same old thing. We are urged to choose the relatively real, to reach out for that which is beyond us, do that which it is hard for us to do. We are told to give up the old things which properly belong to the past and to transfer our interests to the things that do not wither and decay.

We are all in more or less difficult situations at the present time. Few indeed have escaped the world-woe of the past four years. Under such conditions soul growth may be more rapid than in the past. We may make as much of the present situation as we will. If we refuse to look upon it as an opportunity for growth and readjustment, and consider it as mere physical hardship to be lived through and forgotten, then it will be no more than that to us, and we shall come out of it no better than we were. If we can see in the situation something bigger than its material stage-setting, if we can know that these are the times that try men's souls, and that souls are meant to be tried; if we can bring ourselves up to the bar of our best judgment and view ourselves in the light of our highest discrimination and intuition and judge fearlessly and act accordingly, then we shall have done our part. We shall have reaped the benefits of a painful situation and the pain will bear eternal harvest.

A CURE FOR PLEASURE AND PAIN

By Helen Stone Tuzo

NO one would quarrel with the title of this paper if it read a "Cure for Pain" alone. The world today is seeking such cures with unprecedented avidity—the undeveloped for themselves, some a little further along for those they know and love, a few of the most advanced for humanity at large. There has never been recorded an era in which there has been so wide-spread a revolt from pain or from physical and material deprivation as the present. Of all the advertisements with which our periodicals and our surroundings teem, none reap such immediate and rich returns as those of the patent medicines. The Christian Science church, whose great promise is the release from irksome physical conditions, grows by leaps and bounds, and so-called New Thought, whose attitude is "why do without what you want?" is not far behind. Public sympathy is almost hysterically ready to pour itself out upon cases of human suffering—especially by wholesale—and even upon the sufferings of animals, to a degree or rather an extent hitherto unknown. And this is well. Pain, the evidence of mal-adjustment or the result of deliberate or unintentional infringement of life's laws, ought to be minimized as far as possible at present and prevented as far as possible in the future. But here a curious obliquity of vision appears —the strange delusion that pain is to be cured by pleasure.

Perhaps it would be well to stop a moment and define our terms. Pain and pleasure are both sensations—and sensations only—resulting from impacts upon the organs of sense (sight, hearing, taste, smell and touch) or from stimu-

lation of their emotional counterparts, and always expressed to ourselves in terms of physical experience. For instance, we speak of hot or burning rage, bitter disappointment, rank injustice, tender affection. Long lists of pains and pleasures might be compiled, but none could be described save by means of adjectives taken from our five physical senses.

It is a curious fact that for our human organism, there is no pleasure that can be intensified beyond a certain point without being transformed into pain, or even into the agent of our destruction. Thus heat, agreeable and necessary to a certain extent, very soon becomes too great for comfort and at length reduces our frames to a mere handful of ashes; so the gentle warmth of affection, once it has passed its allotted bounds, becomes the fiery destructive passion whose very name means suffering. It were tedious to multiply instances, or to labor the point that pleasure, the complement but not the antithesis of pain, can never suffice for its cure.

That is the great weakness of our attitude today; having come to the determination that we will eliminate pain, we rush frantically after its companion, pleasure, turning blindly in a vicious circle. We are like children who break the thermometer and try to catch the quicksilver which divides itself into smaller and smaller balls until its bright elusiveness is all scattered, and the empty instrument lies useless in our hands. We really ask for a substitute for pain, not for a cure; and we imagine that pleasure will be a satisfying substitute. We are greedy for pleasure; and pain is our portion. Shall we therefore despise pleasure and ignore pain, especially the pleasure and pain of others? That is the way of fanaticism, and that also pushes pleasure and pain into a prominence which causes them to appear distorted and unnatural. It is only when we treat them as ends in themselves, as objects to be striven for or destroyed, that we need a cure for pleasure and pain. For consider: how do they come about, what do they mean?

Pleasure in its legitimate sphere is the indication of our being in right relation to our surroundings, just as pain

shows that there is friction. They are respectively the froth and the dregs of the cup of life, without the wine itself they are nothing.

What we truly want is life—life more abundant and of a better quality for ourselves and for others. And this we can only have by loosening our grasp. If we hug our joys and brood over our sorrows, the time will come when they will have withered away and we are left constricted and deformed, empty-handed and empty-hearted; but by sharing our joys with all who can partake, by transmitting our sorrows into sympathy, we attain into the stature of the real humanity. If we would find a cure for, and who would not desire the privilege of such a service, let us show them how to look away from the results to the causes, let us point out that the great thing to be striven for is harmony, within and without. We must adjust ourselves inwardly to that Life of the universe of which our true selves are a manifestation and expression; we must receive freely, not to clutch and to hoard, but gladly to give again. To see clearly, to think sincerely, to discriminate between the ephemeral and the enduring, to serve joyously and instinctively, this is our noble and happy task. Its completion lies afar off; let us rejoice that it is so, that ours is no easy, petty accomplishment to be learned in a few cheap lessons, but a glorious enterprise that will occupy us with increasing absorption for eternities to come. But long before it is finished, nay, comparatively soon after we have entered upon the path, our eyes will be opened to see the true value, the veritable treasure of the spirit; and we shall no more sell our birthright for a mess of red pottage. Because we shall have allied ourselves with the Higher Mind and found at last the cure for pleasure and pain.

THE SECRET DOCTRINE OF THE TAROT

By Paul F. Case

CHAPTER VIII

ZAIN, the seventh letter of the Hebrew alphabet, corresponds to the Greek Zeta and the English "Z." The Hebrew character is probably derived from the Egyptian hieratic letter corresponding to a hieroglyphic, which was a picture of a hissing goose. This bird is a very ancient symbol. It figures in the sacred allegories of India, in the myths of Greece, and in the stories of the Norse gods. To these high sources we may trace its meaning in folk-tales and proverbs. Thus the goose that lays the golden eggs is probably the Bird of Brahma.

In Sanskrit its name is "Hamsa," which is usually translated "swan." Many etymologists, however, suppose this word to be the root of the English noun "goose." Webster compares it with the Latin anser, the Spanish gansa, the Old High German ganazzo, and the German gans. The word "swan," on the other hand, is akin to Teutonic nouns of similar spelling and pronunciation. Perhaps it may be related to "sound," something audible, from the Latin sonus, akin to the Sanskrit svana, sound, or svan, to sound. Thus, even if the Hindu sages thought of a swan when they spoke of the Bird of Life, their name for it is more accurately translated into English as "goose." In ancient statues and paintings of Brahma, moreover, the Hamsa, on whose back the god sits, bears a far closer resemblance to a goose than to a swan. We may ask those who say this is due to primitive draftsmanship to explain why only the bird should be badly

drawn in works that, in all other details, frequently exhibit considerable artistic skill. Again, the goose is, as it were, the middle species of a genus in which the duck and the swan are the extremes. It has characteristics of both. Hence it more truly typifies the whole genus than either of the others.

Etymology, archaeology, and zoology, therefore, support the position that the Bird of Brahma was a goose. Folk-lore and mythology also confirm the view that the swan and the goose are interchangeable symbols.

Madame Blavatsky writes: "In the beginnings the 'First Cause' had no name. Later it was pictured in the fancy of the thinkers as an invisible, mysterious Bird that dropped an Egg in Chaos, which Egg became the Universe. Hence Brahma was called Kalahansa, the 'Swan in (Space and) Time.' Becoming the swan of Eternity, Brahma, at the beginning of each Mahamanvantara, lays a Golden Egg which typifies the Great Circle, or O, itself a symbol for the Universe and its spherical bodies."

The Hamsa therefore denotes creative power. The distinctive quality of that power is indicated in Hindu scriptures by passages describing the sacred bird as "a messenger of love," and as being "drunk with love." Thus they confirm St. John's declaration, "God is love." Spirit is love; and Spirit is Brahma, the efficient cause, and the material cause of all earthly existence—the animating, creative force of the world. The material expression of that force is solar energy. Consequently, the goose, as a symbol of Brahma, must also denote the radiant force that does the work of Brahma on earth.

Hindu symbolists therefore picture the chariot of the Asvins as being drawn by geese or swans. The Asvins are children of the sun, twin deities of light and dawn. Their mother was a nymph. As twins born of a mortal mother, and a heavenly father, they resemble the twins of Greek mythology—Castor and Pollux. These were sons of Leda, who, after she was visited by Zeus in the form of a swan, brought forth two eggs, from one of which Castor and Pollux were born.

Frey and Freya, the twins of Norse mythology, also have the goose for their symbol. In general attributes they greatly resemble the Asvins and Castor and Pollux; but instead of being brothers they are brother and sister. Their mother was Nerthus, whom Tacitus identifies with Tellus Mater, the Earth Mother, a form of Ceres, or Demeter (the Empress in the Tarot). Like Demeter, Nerthus was a goddess of marriage. Frey and Freya, therefore, may be considered the masculine and feminine expressions of the "conjugal principle," or love. This is probably the reason why their symbol, the goose, is throughout Northern Europe, a popular emblem of conjugal fidelity.

The goose or swan, then, stands for creative power, manifested through the generative function of the universal feminine principle, and taking two distinct forms. These two are of equal importance. They stand in a relationship so close that we cannot always distinguish the works of one from the operations of the other. Sometimes this relationship is represented as that of twins; often it is compared to that of husband and wife.

Similar notions are suggested by the letter-name, Zain, which means "sword"; for the sword is a symbol for creative force, in the form of radiant energy, or fire. Fire hisses; the goose represents the hissing sound in Egyptian hieroglyphics; and whoever has watched a cavalry company at saber-practice will recall the sharp sibilance of swinging sword-blades, which constitutes the most obvious resemblance between the hieroglyphic and the letter-name.

But the sword is a symbol of war, and warfare seems at first to have little in common with love. Cynics, to be sure, profess that there is no great difference between war and marriage; but this pessimistic opinion need not be taken seriously. We have better reason for affirming a correspondence between the symbols of the sword and the goose. The sword typifies love as well as war, because the essence of both war and love is opposition.

Love itself is full of contradictions. It is at once the

most selfish and the most disinterested of our emotions. Like warfare, it incites men to the bitterest antagonism, and betrays them into the expression of the basest passions. On the other hand, it imbues many with a spirit of the most courageous self-sacrifice, and is the channel through which the loftiest motives flow into action. Like warfare, too, it subordinates every other consideration to the attainment of its ends; and from this we have the proverb, "All is fair in love and war." Again, love is like war because its ideal is peace. The clash of arms is not in itself an end, but only a means for establishing ultimate harmony. Of this the ancients gave us a hint when they wrote of the love of Aphrodite and Ares. Finally, love's highest human expression rests upon the opposition of the sexes. Prudish reluctance to admit this truth does not make it any less true; and shutting our eyes to the facts is no way to discover their meaning. Those who have not so blinded themselves have learned that the law of sex is universal. Thus the secret of gender on the planes above the physical has ever been the supreme revelation of the official mysteries. The letter Zain is a symbol of this arcanum, because the sword, as a cutting instrument, typifies division, or section; and this is the essential meaning of "sex."

"The kingdom of heaven is like leaven," said Jesus. The kingdom of heaven is the divine self-government, or the method of God in creation. It is like leaven, a one celled plant which reproduces itself by budding, or emanation; because the creative method proceeds from One, which divides itself into Two. The self-division of the Supreme Spirit is the initial stage of the creative process. Again and again have the masters of the sacred science proclaimed this doctrine.

"The creator felt not delighted in being alone; he wished another, and caused his own self to fall in twain, and thus became husband and wife (Purusha and Prakriti). He approached her, and thus were human beings produced." (Sama Veda.)

Kabbalists think of the Creator as being the Primal

Will, seated in Kether, the Supreme Crown, Kether is also called the Most Holy Ancient One, of whom "The Lesser Holy Assembly" declares:

"When the Most Holy Ancient One, the Concealed with all Concealments, desired to be formed forth, He conformed all things under the form of Male and Female; and in such place wherein Male and Female are comprehended.

"And this Wisdom, embracing all things, when it goeth forth and shineth forth from the Most Holy Ancient One, shineth not save under the form of Male and Female." (Chapter VIII.)

Zain, the sword, represents the instrumentality which effects this division into Male and Female, Above and Below, Purusha and Prakriti. That instrumentality is a mode of consciousness.

Its character is revealed in the passage I have quoted from the "Sama Veda" by the phrase "he wished another"; and the "Lesser Holy Assembly" presents the same thought in the words, "When the Most Holy Ancient One desired to be formed forth." Desire for another, then, is the mental state that urges the Supreme Spirit into beginning the creative process. Because this desire establishes a division between Cause and Effect, Kabbalists call it Disposing Intelligence. They give this name to the Sephirotic path of which Zain is the alphabetical symbol.

To dispose is to place apart, to separate. This, the fundamental meaning of the word, exactly defines the kind of consciousness at work in the original creative process. It implies arrangement, classification, the establishment of orderly relationships; and includes the ideas of adjustment, regulation, and adaptation. All these must be postulated as being inherent tendencies in any power able to begin a creative process.

To dispose, again, means to prepare, especially in the sense of mental influence. Kabbalists, therefore, say that Disposing Intelligence prepares the devout to receive the Holy Spirit, by disposing them to perseverance.

Here is a hint that from the very beginning the Originating Spirit looks forward to that recognition of its indwelling presence which is the culmination of all human experience. The doctrine that illumination is really a work of grace is a deduction from the premise that the I AM is the Disposing Intelligence that determines all forms of manifestation. Spirit gives us light by implanting in our hearts the desire for enlightenment, whereby we are influenced to work perseveringly to attain the goal. Perseverance is persistence in the face of obstacles, discouragement, or opposition. Hence St. Paul, comparing the Great Work to warfare, says, "I have fought a good fight. I have finished my course, I have kept the faith." (II Timothy:4,7.)

Kabbalists, therefore, make the path of Disposing Intelligence originate in Binah, or Understanding, to show that the knowledge of the faithful proceeds directly from the Divine comprehension. Personal exercise of right discrimination is the particular expression of the Supreme Spirit's power to discriminate. When I see a truth it is not I that see, but the power of Binah working through me. As Kepler once remarked, man thinks the thoughts of God after Him.

Binah, the source of Disposing Intelligence, is primarily the completion of the path of Intelligence of Transparency. This proceeds from Kether, the Primal Will, and is represented in the Tarot by the Magician. The other path ending in Binah is that of Illuminating Intelligence, originating in Chokmah, Wisdom, and represented by the Empress. Thus the Kabbalistic significance of Zain is rooted in the meanings of Beth and Daleth, and the Tarot representing these meanings should be a synthesis of the symbolism of the Magician and the Empress.

Because it begins in Binah, the Mother, the Path of Disposing Intelligence is clearly a direct manifestation of the universal feminine principle. Thus the Sephirotic attribution of Zain corresponds exactly to the implicits of the hieroglyphic and the letter-name.

The Woman in God is the basis of His creative work.

She is the Substance—that which stands under, as the foundation. She is the source of the urge for self-expression, even as the subjective mind of man is the seat of the emotions and desires. This "desire for another," mentioned in the Vedas, this "love for the world," recorded in the Bible, this "desire to be formed forth," spoken of by Kabbalistic writers, is from Her. Brahma becoming the Kalahansa that lays the Golden Egg, is no longer He, but She. Prakriti, the power of Purusha, is also "She." Kabbalists tell us that creation took place with the letter Heh, which in this aspect, they call "the Mother." The same idea was expressed by Jesus when he said that the kingdom of heaven is like leaven which a woman took, and hid in three measures of meal.

The Sepher Yetzirah confirms our interpretation of the hieroglyphic origin of Zain. It makes this letter the symbol of Gemini, or Castor and Pollux, the second sign of the Zodiac.

The corresponding Tarot trump bears the number Six; which according to Eliphas Levi, is "the duad exalted, and carried to its supreme power." A number is "exalted" by adding to it the sum of all the numbers preceding it. This is the process I have elsewhere called "extension." Some writers term it "theosophical addition." The extension of Two is Three, and Six is the extension of Three. Six extends to Twenty-one, which, by reduction, equals Three. Six is therefore the highest integer that can be produced from Two by the process of extension. Consequently, as Levi says, it is the duad carried to its supreme power.

The geometrical figures corresponding to Six are the Shield of David or hexagram, and the cube. In Chapter VI, I explained how the hexagram is involved in the equilateral triangle enclosing the ten points of the Tetraktys. To that explanation let me now add another reason for the occult agreement between the "Mogun Dovid" and the Cross.

Both emblems typify the opposition, union, and equilibration of similar but distinct forces or principles. The vertical line of the cross indicates the masculine principle, and

the horizontal line stands for the feminine principle. In like manner the upright triangle of the hexagram symbolizes Purusha, and the reversed triangle is the sign of Prakriti.

Long before the hexagram became the Shield of David, it was known and used as a religious emblem by the Hindus, who assigned the upright triangle to Siva, and associated the other triangle with Vishnu. The Egyptians had a similar understanding of the figure. For them the upright triangle symbolized Fire, the transforming and destroying principle, and the other was an emblem of Water, the receptive and preserving principle. Moses undoubtedly received instruction on these matters in the course of his Egyptian temple training; and to the same source we may trace the Pythagorean doctrine that the hexad is a symbol of creation, or generation.

Let a circle be described around a hexagram, and radii be drawn through all the angles of the triangles, and through their points of intersection. This divides the circle into twelve equal parts. Each division represents a tribe of Israel, a sign of the zodiac and a month of the year. Thus the hexagram symbolizes one complete cycle of seasons. It therefore implies the law of periodicity or cyclicity, which, as modern science has amply demonstrated, is at work in all generative activities.

By writing the numbers from One to Six around the points of a hexagram, in the order of the Sephiroth, we get this figure:

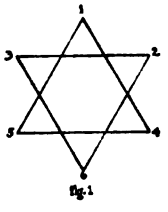

Fig. 1

If these be considered the numbers of the major trumps from One to Six, the figure may be arranged as follows:

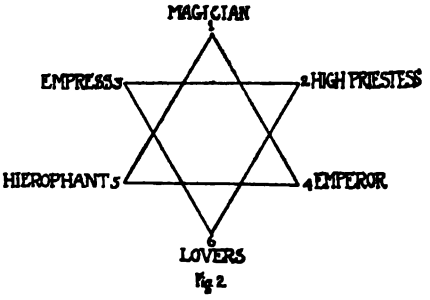

Fig 2.

The sum of the numbers in the upright triangle is 10, which reduces to 1, or the Magician. He is Purusha; the force that he controls is the primal fire, and the upright triangle is the sign of that force.

The sum of the numbers in the reversed triangle is 11, which reduces to the integer 2, or the High Priestess. She is Prakriti; the substance that she contributes to the generative process is the mystical Water of the Great Deep; and the reversed triangle is the sign of that substance.

In this arrangement of the numbers, just as One is the apex of the masculine triangle, so is Six at the apex of the triangle symbolizing the feminine principle. As the apex, or culminating point, of the triangle of the duad, therefore, Six is indeed the "supreme power of the duad."

The six equal sides of the cube constitute its most obvious correspondence to the hexad. Numbered from One to Six, the sum of the sides is Twenty-one, so that the cube represents not only the hexad itself, but also the ideas associated with its extension or development. Excavations from ancient tombs prove that cubes numbered in this manner have been used for divination and gambling since prehistoric times. During all the thousands of years that dice have been in use, they have usually been so marked that the total of any two opposite sides would be Seven, just as

the total of the opposite points of a number hexagram is also Seven. In another chapter, I have mentioned the correspondence between the hexagram and the Divine Name, Yod-Heh-Vau-Heh. Of this name the cube is also a symbol, because it has eight equidistant corners, twelve equal edges, and six equal sides, and 8 and 12 and 6 equal 26, the numerical value of Yahveh. Lack of space forbids a more extended interpretation of the significance of the cube, which is one of the most important symbols we have. Enough has been said, I think, to show that it is related to Six and to the hexagram. In later chapters, I shall have occasion to refer to other aspects of its meaning.

Returning now, to the conception of Six as the highest power of the duad, let us ask what this implies. We know that Two denotes equilibrium, the self-reproduction of unity in creation, and revelation. Six, then, must be a number suggesting the highest development of balance, of generation, and of instruction.

As a symbol for instruction Six is derived from Five, the number of the Hierophant; for the extension of the pentad is Fifteen, and Six is the essence of Fifteen. Thus, in addition to the ideas of balance, generation, and instruction derived immediately from the duad, the senary must also express developments of the notions of synthesis, analysis, union, and religion, together with other ideas connected with the pentad.

Hence we find ascribed to Six these meanings: Union, combination; interlacement, entanglement; synthesis; incorporation, embodiment; coalescence, blending; marriage, the attraction of the sexes; intercourse, impregnation, creation, regeneration; proportion, perfection, liberty; beauty.

Another set of implicits, derived from the duad, includes the following ideas; Contrast, antithesis: antagonism, opposition; counteraction, neutralization; contention, strife, struggle; resistence, exertion, effort; labor, toil, travail.

Again, the notion of balance calls up the following associations: Poise, equilibrium; equilibriation, co-ordina-

tion, adjustment; adaptation, reconcilation; co-operation, reciprocity, harmony; alternation, oscillation, vibration, polarity.

Among these groups of implicits the first corresponds broadly to the significance of the hieroglyphic for Zain. It conveys the same suggestions of creative power, love, harmony, and conjugal fidelity that are symbolized by the goose.

In the second group, where contrast is the root-idea, the correspondence is to the letter-name. The sword is obviously a most appropriate symbol for all the implicits of this group.

The Kabbalistic meanings of Zain are related to the third group. Balance, alternation, reciprocity, and the like, are suggested by Gemini; and equilibriation, co-ordination, adaptation, and adjustment result from the exercise of Disposing Intelligence.

These meanings blend into each other, as the triangles of a hexagram, though distinct, are combined in a single figure. They all suggest some aspect of the generative process.

That process may be summed up in the one word, Love. Thus there can be no doubt as to the meaning of the title assigned to the sixth major trump. We may therefore pass at once to the analysis of the picture, pausing only to note that in some early packs, according to Mr. Waite, this card was entitled Simulacrum fidei, "the symbol of conjugal faith," a designation probably inspired by the hieroglyphic meaning of Zain.

Since Court de Gebelin reproduced the Tarot current in his day, the symbolism of the Lovers has undergone many alterations. Most of these changes have been made to support more or less fanciful theories. Few, if any, are justifiable.

Mr. Waite supposes Court de Gebelin's design to be an emblem of married life, showing father and mother with their child between them; but he is the only commentator,

I believe, who has advanced this opinion. The usual explanation is that the picture represents a youth standing between two women.

Eliphas Levi decided that the female figures personify Virtue and Vice. His successors in France, and elsewhere, accept his assertion without criticism. Hence, in the Tarots of P. Christian and Oswald Wirth, one woman is a crowned and winged angel, while the other wears a Bacchante's wreath, and appears to be somewhat intoxicated.

Papus describes this Key as follows:

"A beardless youth(our Juggler of the first arcanum), but without a hat, is standing motionless in the angle where two roads meet. His arms form a diagonal cross on his breast.

"Two women, one on his right, the other on his left, each with one hand upon his shoulder, point to the two roads. The woman upon the right has a circle of gold upon her head, the one on the left is dishevelled and crowned with vine leaves.

"The spirit of Justice floats above this group in a radiant halo; he bends his bow, and aims the arrow of Punishment at the personification of Vice." (The Tarot of the Bohemians, pp. 128-129.)

Court de Gebelin's Tarot differs considerably from this description. Except by a stretch of the imagination, the feminine figures convey no suggestion that one is an angel and the other a wanton. The young man is not standing at a cross roads; his arms are not folded on his breast; on the contrary, he seems to be holding out both hands to "Vice." The figure in the sun, moreover, is not the spirit of Justice. He is Cupid, aiming his arrow neither at the youth, nor at the girl, but between them, as if to divide them.

Mr. Waite's version is a radical departure from the older ones. Cupid is changed into an angel of the sun, riding on a cloud. Only two human figures are shown—a

woman at the left of the picture, and a man at the right. Both are nude. Behind the woman, the Tree of Knowledge, with a serpent turned round its trunk, bears five circular fruits. Behind the man is the Tree of Life, with twelve three-pointed flames for fruits. Far in the background, a mountain rises between the figures.

This very suggestive alteration of the symbolism is also essentially in accord with the significance of Zain and Six. It reproduces all the elements of the eighteenth century design; but, like many translations, lacks something of the force of the original. Ingenious as it is, and true in its way, the emphasis falls upon ideas that are subordinate to the central thought suggested by the older version.

To reproduce the latter, without its artistic shortcomings, has therefore seemed to me better than to attempt any alteration. The result is a picture of a young man standing between two women, of whom the one at his right, facing him, is older than she who stands beside him at his left. The older woman wears a crown. The youth and the maid are bareheaded. From the sun above Eros points an arrow between the young people.

In this picture the essential symbolism of the first four major trumps is repeated. Eros, the spirit of the sun, is the Fool; the crowned woman is the Empress; the youth, as Papus tells us, is the Magician; the younger woman is the Magician's virgin consort, the High Priestess.

This symbolism calls our attention to the simultaneous manifestation of two aspects of Purusha, and of two aspects of Prakriti. It reminds us that although we are apt to think of these aspects as following each other, they are really co-existent. Thus the picture sets before us the sublime mystery of the Child who is his own Father, the Husband of his own Sister, and the Son of a Virgin.

"All things are from One, by the mediation of One," says the Emerald Table. "The kingdom of heaven is like leaven" (yeast, a one-celled plant that reproduces itself by budding, and is therefore the perfect type of the One Father-Mother), according to Jesus. The Source and the Mediator

are One; but our thought, in abstracting the conception of origination from that of mediation, makes them Two. Cause, Agency and Effect are, in truth, equivalent and co-existed aspects of a single self-existent, self-supporting, self-manifesting Reality. The essence of that Reality is Love, and Love is the primal creative power, the root, of the Divine self-manifestation. Love brings forth all things, disposes all things, completes all things. It is the Alpha and the Omega.

Each figure of the sixth trump symbolizes an aspect of love. Eros in the sun implies the ancient doctrine that love is the essence of the universal creative energy. The crowned woman stands for the love of parent for child. The youth represents filial affection by his attitude toward the older woman. The evident devotion of the young people to each other indicates the attraction of sexes.

If we suppose the women to be the High Priestess and the Empress, and identify the young man with the Magician, these three are related to the numerical symbolism of the card, because the corresponding numbers are Two, Three and One, which total Six. Again, the crowned woman is the dominant personage of the design, and this reminds us that Six, in occult mathematics, is the extension of Three.

In an even more recondite sense, this is a picture of the dual aspect of Prakriti in her relation to Purusha. She is both Empress and High Priestess. She is the Mother who forms the body through which the personal aspect of Purusha is manifested, so that the personal Purusha may be called her son. But she is also the counterpart of Purusha, to whom she stands in the relation of wife to husband. This is the mystery behind the Christian narrative of the Nativity, which tells us that Mary conceived by the Holy Ghost (the spirit of love). The Holy Spirit is one with the Father and with the Son, proceeding from both, so that the New Testament suggests the paradox that Christ was his own father. He therefore stands in two relations to his mother. She is the immediate cause of his existence, and she is at the same time the agent that responds to his creative power.

Purusha is the One, the Supreme Spirit, the Originating Principle of all things. Prakriti (Mary) is the power of Purusha to project and realize ideas in material forms. Purusha is the universal objective mind, projecting itself, through the agency of Prakriti, in a center of personality which appears to have an objective mind and a subjective mind. The personal objective and subjective minds, however, are but particular manifestations of the objective and subjective phases of the Universal Mind. Consequently, although the personal objective mind comes into existence through the operation of Prakriti, who consequently stands in the relation of Mother to this personal manifestation, the true relationship between the two modes of consciousness remains unchanged. Prakriti is forever the Sakti, or feminine counterpart of Purusha.

The two women in the sixth trump symbolize the two ways in which the trained occultist regards Prakriti. When he seeks wisdom or strength he makes himself receptive, looking to the Mother to furnish whatever he needs from her inexhaustible supply. When he wants to produce a particular result he assumes a mental attitude of command, and bids the subjective mind perform whatever labor is necessary. When he asks, he expects to receive, just as a child expects its mother to grant its reasonable requests. When he entrusts a piece of work to the subjective mind he feels as certain that it will be accomplished as does the husband who asks his wife to prepare a certain dish for dinner, or to sew on a button—only more so.

Does this seem commonplace and simple? Perhaps it does lack somewhat of that dramatic mysteriousness that we are accustomed to associate with occult matters, but thousands know it to be strictly true. Just as a loving wife delights in serving her husband, and just as a loving mother gives her son all that she has, even to her very life, so does Prakriti in both aspects, work joyously for Purusha, who is, when manifested as the Ego in the heart of man, both her Son and her Lord.

(To be continued.)

ANCIENT SCANDINAVIAN MYSTICISM

By C. H. A. Bjerregaard

IV.

THE HAVAMAL

IN the first article of this series, I represented the Nordic Mind by its cosmological ideas, and in the second and third I have explained the famous tree Ygdrasil and thereby elucidated other sides of the Nordic mind. I will now speak of the Havamal, because that book completes a natural square formed by it and the three other subjects.

We do not know the age of the book or its composer. It occurs in the older portion of the Elder Edda and its ethical code corresponds in spirit to that part of the old Edda songs. Inasmuch as the book is, as Grundtvig declared, "the first northern eulogy over Reason" and of unknown antiquity, the book is perhaps the only extant ancient praise of Reason. If this is so, then this book, the Havamal, becomes the most remarkable of all ancient books or records on Reason: Reason which is still a problem and not yet solved either by philosophy or religion. Grudtvig, as I said, called that book "the first northern eulogy over Reason," and it deserves the name. It is good common sense in form and full of deep reason in the innermost. Mystically the book stands for the law, the order, the plan and the purpose manifested in nature and human life, when this is conducted on the principles of the Inner Life. Practically the book stands for brotherhood or a spiritual community, a religious kingdom and an ideal state. The book speaks in universal terms. Nothing in it is local or temporary. Nothing in it will ever be out of date so long as mankind struggles for the truth of life.

Much of the mysticism of the Havamal is found in its humanism, a humanism cast in forms of Reason and the Senses: in the form of the practical. Even Humanists of today could learn much on the mystery of their cult from this ancient Nordic book. The Nordics did not live outside themselves or in anything objective to themselves. Their minds, their senses and passions were truly an Inner Life. But that Inner Life was, as I have said before and never will cease to repeat, vastly and profundly different from for instance, the Inner Life lived in the Orient or by other races. The Inner Life of the Nordics was of a soul quality and it was eminently characteristic of them. Their mystic life was a soul-life, a life of romantic tendencies and vitality. Soul meant to them self-reliance and freedom both as regards gods and men.

This Inner Life or soul-quality of the Nordics was an expression of their intense truthfulness. I know of only one ancient race and religion which can be compared to the Nordic; that race was the ancient Persian, and the religion was that of Zoroaster.

It was mystically realized by the Nordics that the Norns had absolute power over their bodies and life, and they cheerfully submitted to that fate, but they also knew that the Norns had no power over soul. It was the soul-quality which made the Nordics equal to their gods.

In this paper I have laid much emphasis upon my statements that all of Havamal's axioms are founded upon experience and reason. And I repeat it, one of the glories of the book is this, that it reflects life, that it records ideas and contains sound moral notions. But if that were the only merit of the book, it would not be more than an ordinary grammar on the conduct of life or on how to build up a character. The book is far more than that. It is truly mystical and much of its mysticism lies in the fact that it has the power to initiate ideas. Having that power besides being an ordinary moral code, places the book among the greatest treasures of the mystic and occult literature.

The Havamal is one of the most important parts of the

Elder Edda. It is a collection of poems of varying nature and its name is derived from Haave, one of Odin's many names. It means Haave's Sayings, which designation is correct because it is Haave or Odin who speaks.

Odin.

The form of the book is this. Odin came disguised and destitute as a guest to humanity, here in the poems symbolized by a farm or farmhouse. He is well received and taken care of. As a reward for the hospitality, he gives maxims for the conduct of life. He begins with himself as a guest, but gradually extends his views to all humanity, to friendship and enmity, to faith between one man and another in the social life of mankind. Finally he speaks about and how to treat the dead.

In no highflying words, but in plain, simple and intelligible phrases, he expresses maxims of life and they all bear the stamp of Odin's personal experiences. From which it appears that Odin is no ordinary god. He is not like Jehovah or Zeus.

In no other book does the god speak so plainly as in the Havamal (96-102) about his own failings and prove how powerless he is when a woman denies him and when the Norns have decreed that he shall not have his will. The simplicity of the narrative is marvelous, but it takes an initiate to discover the Cosmic Consciousness in it and to obey it. The narrative in the mouth of any person other than Odin, would fail to teach any of life's mysteries. The narrative is this:

That I experienced
When in the reeds I sat
Awaiting my delight
(Was this, that)
Body and soul to me
Was that discreet maiden.
Nevertheless, I possessed her not.

Billing's lass
On her couch I found
Sunbright, sleeping.

A prince's joy
To me seemed naught,
If not with that form to live.

Yet nearer to eve
Must Thou, Odin, come, she said,
If thou wilt talk the maiden over.
All will be disastrous
Unless we alone
Are privy to such misdeed.

I returned,
Thinking to love.
At her wise desire,
I thought
I should obtain
Her whole heart and love.

When next I came,
The bold warriors were
All awake,
With lights burning,
And bearing torches.

At the approach of morn,
When again I came,
The household all was sleeping,
But the good damsel's dog
I found
Tied to the bed.

Many a fair maiden,
When rightly known,
Toward man is fickle.
That I experienced
When that discreet maiden
I decoyed into danger.
Contumely of every kind
That wily girl
Heaped upon me.
Nor of that girl gained I ought.

I Counsel Thee!

There is an oft repeated phrase in the Havamal which I want to call special attention to because it springs from a mystic philosophy sounder than any other known. The phrase is "I counsel thee," and it is uttered with all the teachings and advices given and we hear back of it the

sigh of bitter experience: Karma. We can hear the counsellor say "as a man sows, he shall reap." He does not speak dogmatically as a theologian, but as a man who knows it as a solid ethical acquisition. Among the Greeks this teaching was enclosed in the doctrine "to learn by suffering." The Nordics said "Learn by fighting." Fighting unveils.

No Divinity Speaks.

This is a remarkable feature of the book that there is no "divinity" about it. Odin does not speak as a god coming from heaven to save mankind, nor is any other god mentioned in the book. Odin does not dictate nor proclaim a code of laws and morals; he merely mentions his own experiences and gives them as counsels, and recommends his listeners to attain the same experiences. Again, no priests or intercessors are mentioned or recommended, because Odin's followers learn wisdom and attain freedom by conduct of life, by subjective struggles and by personal acts.

Nowhere does Odin, who is the teacher, appeal to man's natural weakness or fears. He never threatens or states anything on divine authority. He speaks to strong men, not to feeble ones. He recommends no ascetic practices, but fights; fights against all that which is dishonorable, low, mean and contemptible.

Humanity.

Every thought, counsel and illustration is human—but what a humanity! They came from a Humanity which is the genius of all the organic world; a Humanity which is the mystery of existence; both in its origin and its final aim; a Humanity which is better than all the religious promises of heaven; a Humanity which is the soul and spirit of us all.

Mysticism.

It is a mistake, too common, to think that Mysticism deals mainly with God and the soul and the union of the

two. Modern mysticism especially deals largely with Humanity or the mystery which lies in the idea that Humanity is an independent center of interest. A modern mystic's consciousness harmonizes with the definite tendencies of Humanity's evolution. Some of the modern mystics dwell more upon the idea of eternal forms of Humanity; others are more interested in the evolutionary process. But both of these two classes study Nature with deep interest. Not Nature as a mechanical system of mathematical physics, but Nature as a living being; Nature imaginatively interpreted as reflecting that which is the highest in human consciousness.

Both of these two forms are represented in the ancient Scandinavian mysticism. The naturalistic form, I have developed in the three previous articles. The humanistic tendency, I am developing in this paper. If I succeed, it will appear, if you study what I write that "Humanity is intrinsically deeper, more interesting, more significant than anything you can observe[1]" in the actual world.

In the three foregone lectures, I have spoken in high terms about the mystic philosophy of the Nordic mind. I can do so also about the Havamal, because that book in no way bears out the common erroneous ideas about the ancient Nordic people. Instead of hearing from a rude and wild race in this book, we hear the most surprising, lofty metaphysics.

They certainly had a clear idea of fundamentals relating to the Inner Life. For instances, the Havamal (134) declares "Vices and virtues are borne by the sons of men blended in the breast. No man is so good that his faults do not follow him. No one is so bad that he is good for nothing." We hear wisdom which reveals that the Nordics were very familiar with the conflict between good and evil inherent in human nature; we are instructed in how to fight our own evil propensities, and we are admonished to be of forbearing mind and heart towards others.

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[1]J. S. Mackenzie, "Lectures on Humanism," London, 1907, page 51.

Forbearance.

This admonition to be of a forebearing mind and heart is an extra strong point in Northern ethics; it is not merely a moral axiom such as occurs quite often in various moral codes. In the Northern ethics it represents one of the fundamental principles of the social body. The social order of the ancient society in the North depended upon it. And forbearance rests upon the principle of Humanity already referred to, hence leads back to the same mystic principle which underlies Nordic humanity in general.

Three forms of utterances of this principle in the North are friendship, brotherhood, and the guest.

Friends.

The Havamal has much to say about friends and it seems to me that the mysticism of friendship is expressed (50) when it is declared, "A tree withers which stands on a hilltop. It is protected neither by bark or leaves. Such is the man whom no one favors. Why should he live long?"

Man is not happy when alone; therefore the Havamal advises that if "thou hast a friend, blend thy mind with his; exchange gifts and go often to see him." Friendship means communion. The way between friends is not "overgrown with brushwood and high grass." (120)

Brotherhood.

From friendship there is only a step to brotherhoods. The Havamal knows the road from the one to the other and is quite clear on the subject of brotherhood feelings. It says (128), "Wherever you know of injury, regard that injury as thy own." "Rejoice never at evil, but let good give thee pleasure." (129).

Woman.

In this connection I will refer to one important point in the social order and call attention to the fact that the

Havamal is very emphatic on the subject of respect for another man's wife. Such quotation (Lay of Sigdrifa 32) as this "Entice no maiden, nor wife of man; nor to wantonness incite" can be multiplied by many. Many hard words are spoken about woman, but the Havamal does not spare men either. Says Havamal (91): "Openly I now speak, because I know both sexes. Unstable are men's minds toward woman. We speak most fair when we think most falsely, and that deceives even the cautious." This is a hard arraignment of men, especially since deceit was an unpardonable crime in the North. The Nordics said, "Everything is better than being with the deceitful" (125) and, "accursed is the faith breaker," (Lay of Sigdrifa 24).

The Guest.

A great deal is also said about the guest and his treatment. He shall be given fire because "his knees are frozen" (3), and, "Water is needful" (4). In fact numerous sayings of the Havamal are suggested by the talks with or about guests. The Havamal is not a book from or about the Open; almost all its counsels come from home life, from house conditions or from traveling. The mysticism of the book is discovered by contemplating the personal character back of its sayings. Its counsels are actions rather than thoughts. Its words are not so much "talk" as "right speech."

The point about the guest is this. To the Nordics, life is a travel and a travail, and the guest is the symbol. Hence so much about him.

Democracy.

It has often been stated that the modern democratic ideas which rule in England and in the United States came from the old Nordics. The statement is perfectly true and the ideas are found in the Havamal. In the words of an Englishman:[2] "All that men hope for: good government

[2]Samuel Laing, quoted in "Norse Mythology," by R. B. Anderson, Chicago, 1884, Page 129.

and future improvement in their physical and moral condition—all that civilized men enjoy at this day of civil, religious and political liberty—the British constitution, representative legislation, the trial by jury, security of property, freedom of mind and person, the influence of public opinion over the conduct of public affairs, the Reformation, the liberty of the press, the spirit of the age; all that is and has been of value to man in modern times as a member of society, either in Europe or in the New World, may be traced to the spark left burning upon our shores by the northern barbarians."

Summing up into one thought all the ideas just mentioned, it will easily be seen that the old Nordics were the first teachers and bearers of all the real forms of Democracy.

All the qualities I have just mentioned are those which characterize the People; they are distinctively human and social and in no way do they savor of individualistic Caesarism, Imperialism, Monarchism, or of a divine hierarchy. They are the qualities of a nation's self-reliance. They are not gifts by revelation, they root in souls who rest in Reason, the Self or Inner Life. These qualities of the Inner Life are among the values buried in the Havamal and other ancient Nordic teachings.

Arrangement of the Book.

The contents of the book is arranged somewhat orderly under four heads. In the first, we learn rules for the patriarchal life. These rules are beautiful specimens of simplicity and truth. Verses 1-35 deal with the host and the traveler. Verses from 36-104 are devoted to the domestic life. In the second section of the book is poetry (Verses 105-111). The third section is a conversation between a father and a son about avoiding evil company and vice (Verses 112-140). The fourth and last section deals with Runic love, a subject dear to the Nordics.

An addition to the Havamal is The Lay of Sigdrifa. It too reveals a profound knowledge of human nature.

The Oriental Mind.

These two documents place the Nordic mind immeasurably above the mind of most Orientals. Where the Oriental mind only dimly sees freedom and struggles desperately to free itself from natural thraldom under a brutal nature, the Nordic mind played a grand part in the human drama by leading the Occident to freedom from Caesarism, and it taught Occidentals the first principles of self-government and of free institutions. And where the Oriental mind only in words could declare the divinity of the human soul, the Nordic mind declared it in acts of self-reliance, in noble self-command and in subjecting the world to obey the inner or nobler instincts.

The Oriental mind was and is lost in subjectivity. But the Nordic mind regenerated the world by its intense love of independence, its bravery, and prudence[8].

The Practical.

Every and all counsels and instructions in the Havamal are practical. That they are practical does not mean merely that they are useful, efficient and operative. They are more than expedient. They are of such a nature that they of themselves crave a translation into acts. They appeal to us at once because they are of the eternal nature, they are laws inherent in the structure of our existence.

That which is Practical is that which is the will of the Cosmos. It is a pressure of the things, a design which is the soul of the things, and, which wants realization. The Practical is always possible. It always "works itself out," whether we will or not, and that is because it always is (and ever was). If we are "impractical," then we are in sin and there is no truth in us.

When people begin to speculate about the Mystical

[8]I am not blind to the Oriental virtues, nor do I overlook the numerous errors and sins of the Nordics, but to bring out the value of the Havamal for the Inner Life, it was necessary to speak in strong language and paint with passionate colors.

they are apt to wander off into misty mind regions and theoretic wildernesses. They start with the presumption that they must shun all the real and actual facts of life and they dream themselves into impossible worlds. The result is often observed that their mysticism is insane, and that instead of being lifted out of the mud of their lives they sink deeper into it. But the Mystical is intensely practical. It is out of the Practical that the Mystical comes forth. Hence the great value of Nordic mysticism.

To Fight.

The Nordic race possesses in a high degree the power of self-expansion and also a high degree of mental, moral and spiritual self-reliance or belief in self.

When I speak of self with regard to the Nordics the word must not be understood as meaning cold, bare, barren, individualism or egotism. It carries a universal sense and relates to the Inner Life. The race fights to the uttermost for its ideas and ideals of self realization. This fighting is therefore not conceit, insolence or stubbornness. It is a structural firmness in the race; it lies deeper than will. The fighting is a gravitation to the souls' centrality; hence in the true sense of the word, it is a culture, but a culture peculiar to the race.

The Havamal is not merely a code of maxims, more or less animated. Nay, it breathes "fight." It is intensely impulsive and urging. When we read (53) "men are everywhere by halves," we "sit up" to meet the challenge. We wonder, we throw in our own opinion: certainly we ourselves are not by halves! But alas! It is true "men are everywhere by halves," if they have not bought wisdom in exchange for the whole of their supposed wisdom.

The foolish and the blind rise in their rage when they are told (94) that "all powerful desires make fools of men." They fight this declaration because, fools and blind as they are, they have nothing if their desires are taken from them. But it is true; wisdom and desires never keep company. But the Fighting by the foolish and the blind is not the fighting valued by the Havamal. They are both destroyed

by their fighting. But Fighting there must be, such is the opinion of the Havamal, and by fighting the book means much. It holds that "fight" namely, struggles, conflicts, are justified by the Cosmic Move or the forward movement of the cosmic existence. Life as a continuous process is self-evolution, eternal transmutation. In this respect the Havamal expresses a common experience. But the Havamal also speaks of "fighting" in another sense, and one unique to itself and very characteristic of the Nordic mind. To the Nordic's mind there is in "fighting," in struggling, a sense and a power by means of which we may obtain unity with the Universal. The Nordic was saved by himself, by "fighting" not by atonement. By combats, the Nordics attained a consciousness of Life's value, we of today have lost. An argument is strong, but a spectacle is stronger; it is an independent testimony. Striving as the Nordics understood it, contains a prompting to do likewise, and it creates a consciousness in which is an inward perception of the fundamentals of mind and will. Striving or "fighting," as the Nordics understood it, is an independent faculty, a new sense. It means an incomparable vigorous rendering of thoughts and ideas. No argument can equal it. It is a Mystic Way.

The Mystic Ways which have been described to us have come from theologians, missionaries, philologists and antiquarians, but not from mystics or students who have seen eye to eye of life. The Havamal is a personal document. It can tell us about the forgotten sense of the Mystic Way, that independent faculty or human quality which in the past was so important and without which we should not have attained the possibilities of advance in the occult now open to us.

The Havamal is not a cold gospel. It does not tell about dead people but about an art of life intensely alive and always modern. That book brings enthusiasm and endeavor to us.

"To fight," that is to say, to struggle to attain and to hold that which has been attained, is far more in harmony

with the genius of the Occident than is the Oriental quietism and resignation and the "do nothing," waiting so to say for accomplished facts to come of themselves.

Many of the Occidental Mystics were of the Oriental negative type, that is certain, but most of those whose influence has been lasting, were of the "fighting" kind; "fighting" in the sense I am talking about. Let me mention for instance Meister Eckhardt, the famous master, who has been called the father of all Occidental philosophical Mysticism. In his sermons he often said, "God needs me as much as I need God." Has ever any Oriental excepting a Sufi dared to say that? Certainly not! No Oriental challenges his god or talks familiarly to a deity.

By good luck I came across a prayer in a late magazine. It purports to be Arabic and if so it must be Sufi. It sounds like it. It certainly is not Mohammedan or Oriental in character. The tale is, that a devotee first addressed his god in the manner of a slave, and then in humility and finally as a son. And he was never heard above. Between each prayer there was a thousand years. At last, after another thousand years he said "My God, my aim and my fulfillment, I am thy yesterday and thou art my tomorrow. I am thy root in the earth and thou art my flower in the sky, and together we grow before the face of the sun.[4]"

This prayer is exactly in the vein of Meister Eckhardt's declaration. They both breathe the spirit of the Humanity-feeling and that reason which is so characteristic of the Nordic race and which is the undercurrent of the Havamal.

In this connection while I am speaking about the "fighting" as characteristic of the Nordic race, let me state that it was not the love element of Jesu teachings which caused the Nordics and the Teutons to accept Christianity in later times. It was Christianity as a missionary; that is to say, a "fighting" force, which those old warriors accepted. Missionary Christianity, like Mohammedanism, fights to subdue the world. Both spurn mediation and contempla-

[4]The Seven Arts, May, 1917. "Poems from the Arabic," by Kahtil Gibran.

tion, the two main characteristics of mystic Christianity and mystic Mohammedanism.

Classical Virtues.

It is natural for one familiar with the classic code of wisdom on Prudence, Temperance, Courage and Fortitude to ask about the Havamal's attitude to these four virtues. The answer to the question is, that since the Havamal is familiar with the fundamental facts of the drama of the spiritual life, it is fully conversant with the four virtues, even to the names. Where is there a better expression of Fortitude than that of Regnar Lodbrock's, "Laughing I will die," or the statement, "Loudly laughed Hogue when they cut into his heart." However, let not this fortitude be mistaken for a stolid or fatalistic attitude. It would be a mistake to do so. Back of Nordic fortitude lies native strength and indifference to the "passing show," a good mystic quality.

Numerous verses (11, 12, 14, 17, 19) of the Havamal speak in favor of Temperance and against all kinds of excesses. Drinking robs man "of control of his mind" (12); "steals the minds of men," it is said (13) and "a greedy man eats to his mortal sorrow. Oft times his belly draws laughter on a silly man" (20). The intemperate is compared to cattle and it is said (21) "cattle know when to go home and cease grazing, but a foolish man never knows his stomach's measure."

The mysticism back of Temperance is a realization that that weakness calls for resignation. Resignation by the Chinese was called Wu Wei.[5]

There would be more Courage among men if it was realized as said in the Havamal (48) that "liberal and brave men live best. They seldom cherish sorrow." Surely it is so. A frank attitude always conquers, but "a care-minded man dreads everything." (48.) A coward is also a fool. He "thinks he will ever live, if he avoids warfare. Old age will overtake him and bring him no peace." (16.)

[5]See my book, "The Inner Life and Tao-Teh-King," Page 187.

Real courage is that boldness which truth of life gives, and, with truth of life comes an enthusiasm which gives bravery.

He is Prudent, says Havamal (65), who is "circumspect and reserved" and "wary in trusting friends." A prudent man never forgets that "fire is quickened from fire" (57), and that "man becomes known by speech" (57), and that "the tongue is the bane of the head" (73). And why is prudence so necessary? Because, says the Havamal mystically (74), "variable is an autumn night and many are the weather's changes in a week, and more so in a month." A further reason for prudence is this saying (107), "Few things fail the wise." "Harm seldom befalls the cautious" (6). "A firmer friend no man ever gets than great sagacity" (6).

The mystery back of prudence is that holy reverence which fills the soul which has realized Cosmic Consciousness.

Fame and Judgment.

The Havamal (78-77) has these words, often quoted on honor and fame. "Cattle die, kindred die, we ourselves also die; but the fair fame never dies of him who has earned it. Cattle die, Kindred die, we ourselves also die; but I know one thing that never dies—judgment on each one dead."

And as if to emphasize the value of fame and judgment the following verse (78) sings, "I saw full storehouses at Dive's sons. Now they bear the beggar's staff. Such are riches in the twinkling of an eye." And this verse is again followed by another saying that a man is foolish to acquire wealth or woman's love, and not wisdom.

In the last section of the Havamal (118) Haave said to Lodfadur, "I counsel thee to take advice; that thou wilt profit, if thou takest it; a bad man let thou never know thy misfortunes." How true and faithful is the advice can be seen on any street where a number of boys are playing. Let an unfortunate pass by, and the bad boys will pelt him with rotten apples or worse. His face is a challenge; his garment witnesses against him and broken faith is seen all over him.

The Havamal is emphatic against pessimism and equally strong on optimism. It declares (69), "No man lacks anything; it is better to live, even to live miserably." The book explains (71) that "the halt can ride on horseback; the one-handed can drive cattle; the deaf, fight and be useful; to be blind is better than to be burnt (that is dead on the funeral pile)." For short, the Havamal (10) holds, "a better burden no man bears on the way than much good sense," because "good sense is better than riches and he is happy who in himself possesses fame and wit while living" (9). Anyway, "joyous everyone should be until his hour of death"(15). Certainly "one's own house is best, small though it be" (37).

Its power to initiate ideas may be seen in (1) its Prometheic character and (2) in the declaration of Sigdrifva (The Lay of Sigdrifva) and (3) Odin's confession of his indescretion.

(1) First then the book's Promethean character. Prometheus as a type of the Mystic Way is the very opposite of what the moderns have heard. They have been told that obedience is fundamental and that self-denial, self-oblivion, is necessary. Prometheus is the very opposite of this. He asserts himself against Zeus and scorns him. He embodies the rights of humanity and calls self-assertion a peculiar prerogative of virtue. And he wins out in his contest against Zeus, because justice and benevolence are the enlighteners and civilizers of humanity.

The mystic method represented by Prometheus and the Havamal is that man may be crushed by Zeus and the Norns, but he will not be subdued. He cannot be subdued because he is greater than they. In his Eternal Ego he is Master.

The Havamal teaches us not to run away from the strife of life or to try to escape it by withdrawals but to meet life face to face, to conquer it and thus to attain its mystery. (2) The Havamal's power to initiate us into Life's mystery may also be seen in the Lay of Sigdrifva. The story is this. On his way to Frankland, Sigurd, in the fell

saw a great light as if a fire were burning. On approaching it, he found himself in front of a Skjoldborg. He went in and saw a warrior lying within it asleep but completely armed. He took off the helmet and saw that it was a woman. With his sword he ripped the corselet off and she awoke and inquired:

What has my corselet cut?
Why from my sleep have I started?
Who has cast from me
The fallow bands?

Sigurd explains and tells who he is. Then she says

Long have I slept,
Long been with sleep oppressed,
Long are mortals' sufferings!
Odin is the cause
That I have been unable
To cast off torpor.

Odin had done this because Sigdrifva, who was a Valkyrie, had overcome Hjalmgunnar, whom Odin wanted to protect and give victory and given help and triumph to Agnar, his adversary.

In Odin's act lies the mystic teachings of the lay. And the mystery is this, that strange as it seems to the uninitiates, the High Powers "prick us with the sleepthorn" and fight us and must be overcome and conquered by us. If we do not conquer, we go down. Conquest gives us the freedom of Eternal Life.

Sigurd is Sigdrifva's own self and he remembers it after she has given him "the cup of memory." Of Odin I have already spoken.

The power of initiation in these three examples lies not merely in the direct teachings given, but mainly in the awakening of the powers which slumber in the teachings and back of them.

To "initiate" into any mystery means (1) to spur the mind and heart to discoveries, and (2) to explain the discoveries made. Masters do not really initiate, they explain and confirm.

METRIC SYSTEM VERSUS TROY AND APOTHECARIES WEIGHT

By J. H. Davies

THE "American Institute of Weights and Measures" was recently organized at a meeting of engineers and manufacturers. The movement is designed to counteract efforts to have the metric system adopted by American industry and commerce, writes the New York Herald. That statement attracted my attention, and as some general principles are involved I venture to set down some of the ideas that have come to me from time to time.

The metric system was evolved out of the anarchistic movement of the idealists of the French Revolution and the Reign of Terror.

As the fires of the subterranean region must have vent at occasional times to relieve the pressure caused by the gradual contraction of the crust of the earth, also increased by the deposition of successive strata superimposed by fluvial and other accessions, so also society will have its upheavals when humanity revolts against the imposition of restrictive laws and exaction of revenue from those who are in the lower strata of the underworld in the social order of things. Like the volcanic vent which destroys and shakes down the superficial structures of mountains and buildings, so human nature breaks forth, and all laws human and divine are disregarded in one wild orgy of destruction.

The subliminal consciousness of these oppressed ones reasserts itself, and reverts to the primitive ideas of the cave man and savage, the ideals of people who had no law but the hunt for food and procreation of their species. Hence in the metric system we find a revival of these ideals. They could count on their fingers as far as ten, hence we have the term decimals, to express the number of digits or the

fingers. One ten being counted a small pebble was set by itself to mark that ten, and other pebbles to mark each succeeding ten. From these pebbles (calculi) we have the word calculation (counting up) or working out arithmetical problems. From this method the savage races evolved the quipus, recording by knots on thongs, and wampum, memorizing events by stones and seeds and berries strung in rotation, a system of mnemonics which was handed down by the medicine men to each successive generation, thus preserving the history and traditions of the tribe. The Alaska Indians did the same thing with their carved totem poles and sculptured animals serving to show the intermarriage of tribes with different totems.

The French Revolutionists passed the act adopting the metric system, March 17, 1791. They specified that the metre, or measure of length should equal 1-10,000,000th part of the quadrant of the earth's arc passing through Paris. As the earth is constantly increasing in weight, and enlarging its diameter by accretions of external matter, this method does not fix a permanent standard for all time. In liquids the litre represents a cube of 1-10 of a metre. In weight a gramme was equal to 1-1000 part of a litre of water at 40 degrees Centigrade. As this system is based upon an ever changing measure of length it will be apt to produce confusion in the future.

On the other hand, the older system of apothecaries and troy weight is based on astronomical and mathematical calculations and its symbols are keys to a mystic system which was understood only by the hierophants and adepts in philosophy, astrology, and alchemy. Alchemy was the mother of modern chemistry. Thus the drachm of 60 grains corresponds with the chord at which the dividers were set to measure solutions quickly upon the scale (Gunter's scale) by setting it to the different tables. It was the third part of the ½ of the celestial arc or circle of the sun's diurnal path, hence the symbol 3. The scruple was 1/3 of the drachm of 60 ℈ marked thus as best altitude to observe the ascending sun on the Eastern horizon. These were also subdivisions of the circle of 360 degrees,

and 480 grammes corresponds with the number of times the cycle of 52 years is divisible into the grand cycle, in which the sun by its precession through the equinoctial constellations recedes through the twelve constellations.

The apothecaries had the symbols used in astrology, gilded upon the colored show-bottles in the windows as late as the middle of the 19th century and the metallic correspondence of the alchemists showing the connection between planets and metals was used when I was a youngster. Gold = Sun, silver = Moon, tin = Jupiter, copper = Venus, iron = Mars, quicksilver = Mercury, lead = Saturn, and they were so expressed in their prescriptions. The days of the week were Dies, Solis, Lunae, Martis, Mercuri, Iovis, Veneris, Saturni. "Culpepers Herbal" instructed when plants were to be gathered, what planets ruled them, and also what parts of the body were governed by these planets; also how and when to use them for the most benefit.

Each change of the sun's equinoctial transit brings on a new era, a new avatar, and a new order of affairs. Thus for us who are of postdiluvian age the traditions do not go back farther than when the sun was Dominus at the Vernal Equinox in the constellation of the Bull.

That avatar there was represented by the sacred calf Apis. The Bull being an agricultural sign the energies of the people were directed to cultivation, irrigation, and building granaries and temples. At Moses' time the sun had receded into the Ram, which is a martial sign, and the house of Mars, the god of war. A cycle of war and conquest now set in and lasted until the Dominus had receded into the Fishes. The Abomination of Desolation was now in the Holy Place. The Fishes being a double bodied sign signified religious schism, strife and total destruction of the old order of things. Empires crumbled. The ignorant proletariat overthrew all that was learned as scientific, and then came the Dark Ages.

We are now at the end of that cycle, and a new order of things will set in, Aquarius being a desert sign; abstinence eremitism and intense religious feelings will be

in order. The fish sacrifice of Friday will give place to fasting from wine and strong drink. Russia is governed by Aquarius, the Waterman, a human sign. The glorious boy is now due, as foretold by Virgil, Aquarius being the House of Saturn, a return of the Golden Age may be expected. It is possible that the new avatar may come out of Russia. The symbols lost their original meanings, and to understand them we must refer to the zodiacal stone of the Mexican priests which was in use before the Spaniards conquered that country. The Mexican or Aztec ideals so closely resemble the ideas of Phoenicia and Egypt that it may be assumed as capable of proof that there was intercourse between those countries in very early ages. The Aztec calendar had cycles of 52 years. The precessions of the equinoxes is about 55 seconds yearly so they added an intercalary year once in 780 years. The Egyptians called it the Vague Year, not to be counted—also very unlucky. 52x480 = 24960. The Cycle of the Equinoxes is 24992, or 32 years more. 32x15 equals 480. Thus we have 32 minus. The Aztec calendar had months of 20 days, 18 months to the annual cycle bring the symbol ℑ to use again. 18x20 = 360, the number of degrees in a circle. As the year is counted as 365 days there were added five nameless, unlucky days. The Romans dedicated these to Saturn, and during these days, or Saturnalia, the slaves were allowed to get drunk and do as they pleased. The end of the world was to happen at the end of a cycle of 52 years. At that recurring time it was customary among the Aztecs to offer a human sacrifice and generally smash up furniture and other objects.

According to the Aztec tradition the world had been destroyed four times. ℑ represents the fourth part of a cycle, or age. The first destruction was shown by a tiger. The animals (fera naturae) made the world uninhabitable. The second destruction was by hurricanes. The third by rain. The fourth by a flood. The next cataclysm will be by fire. The cycles are also symbolized:

ℨ grand cycle 3 circles (ounce).
ℨ greater cycle 2 circles (drachm).
ℑ smaller cycle 1 circle (scruple).

THE SOJOURN OF THE CHILDREN OF ISRAEL IN EGYPT

By Orlando P. Schmidt

IT is hard, in the present day (since the Pelusiac arm of the Nile has been silted up, and the supply of precious water cut off) to even faintly realize how beautiful and Eden-like the region around Zor, or Zalu, was in the time of Abram and later on in the time of the Exodus. To demonstrate that it was proverbial, I need but refer to Genesis, chapter 13, verse 10, where the plain of the Jordan, before Sodom and Gomorrah were destroyed by Jehovah, is described as a veritable Eden, to wit:

"And Lot lifted up his eyes, and beheld all the Plain of Jordan, that it was well watered everywhere, like the garden of Jehovah, like the land of Egypt, **as thou goeth unto Zoar.**"

This ought to be read in connection with Genesis, chapter 2, verse 10, where we are told:

"And a river went out of Eden to water the garden," but it would take me too far from my present subject to attempt to explain the esoteric meaning of these words in this article. Suffice it to say, that the Lord God drove out the man, and placed at the east of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the way of the Tree of Life.

Migdol, which is also mentioned by our scribe, was one of the most celebrated points in all Egypt, and served, par excellence, to designate the extreme northeastern point of Egypt, just as Syenè (the present Assuan) served to designate the southernmost point. The expression "from Syenè to Migdol" was used in Egypt as equivalent to the entire land, and we find it so used in Holy Scripture.

As Migdol was universally admitted to be the most northern point in Egypt, it goes without saying that it must have been very near the Mediterranean sea, and when Moses places the camp of Israel "between Migdol and the sea," it is plain that the "sea" here referred to is the Mediterranean and not the Gulf of Suez.

Having applied the native evidence, I will now consider that afforded by the Bible account itself.

Besides the reference to the successive stations of the Israelites to be found in Exodus, there is a different and more concise record to be found in Numbers, chapter 33. It appears affirmatively that this record was written by Moses himself, for we are expressly told that:

"Moses wrote their goings out, according to their journeys, by the commandment of the Lord."

Thus Moses, after telling us, by way of introduction, that the children of Israel "departed from Ramesses in the first month, on the fifteenth day of the first month," records the first six stations, or camping places, as follows:

1. "And the children of Israel removed from Ramesses, and pitched in Succoth.
2. And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness.
3. And they removed from Etham and turned again unto Pi-hahiroth, which is before Baal-zephon; and they pitched before Migdol.
4. And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.
5. And they removed from Marah, and came unto Elim; and in Elim were twelve fountains of water, and three score and ten palm trees; and pitched there.

6. And they removed from Elim, and encamped by the Red Sea."

Thus it is evident from this record, that the Israelites did not reach the Red Sea until after they had passed through the midst of the Mediterranean Sea, in the vicinity of Migdol, Pihahiroth and Baal-zephon. To any one familiar with the geography of this region the route of the Israelites from Ramesses to the desert of Shur (here called in a broader sense the desert of Etham) is so accurately described by Moses that it can be readily identified from start to finish.

When the Israelites removed from Succoth we are told in Exodus that they turned and journeyed to Etham. Although this initial turn, or change of course, is not specially mentioned in Numbers, it is very significant, as we are told in Numbers, that they "turned again" at Etham. This is literally true, for the first "turn," or change of course, was at Succoth.

There are certain minor variations between Exodus and Numbers, which serve to bring out, in bolder relief, the proximity to one another of Migdol, Pi-harhiroth and the camp by the sea. We are told that when the Israelites removed from Etham they "turned again" unto Pi-hahiroth, which is before Baal-zephon, that is, opposite Mount Casius, "and they pitched before Migdol." We know from Exodus that they pitched by the sea, beside Pi-hahiroth, that is, between this city and the "Walls."

As this point was also before Migdol, it goes without saying that Migdol and Pi-hahiroth were very close together.

After passing through the midst of the sea and entering the Desert of Shur, the Israelites, according to this authentic record, journeyed three days in the desert before they reached Marah, where the waters were bitter. The locality, the deserts of Shur and Etham, and the time required to reach this point—three days—make it perfectly clear that Marah was the present Bitter Lakes. Of course, the Israelites naturally encamped at some convenient point on the **east** side of these lakes, and, on journeying thence to the small oasis of Elim, they remained in the desert. Thus the point

they eventually reached on the Gulf of Suez (now rendered "Red Sea") was also on the east side of the Gulf in the Desert of Sin. We have from north to south the Desert of Shur, the Desert of Etham and the Desert of Sin. It is plain that what, in much later times, was here ignorantly rendered "Red Sea" was, in fact, the Gulf of Suez, for, as every one now knows, this narrow gulf extends from the present port of Suez southwardly to the end of the peninsula of Sinai.

It is equally clear that the Israelites, after taking this roundabout course through the desert, encamped on the east side of the gulf, for, when they removed from this station, they stepped out immediately and directly into the Desert of Sin. But, retracing our steps to the "walls" of Uaz-ur, which guarded the "entrance to Egypt" at Pelusium, let us scrutinize more critically this celebrated **"passage through the midst of the sea."**

According to the Mosaic narrative, "The Lord caused the sea to go back (recede) by a strong east wind all that night and made the sea dry, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground, and the waters were a **wall (aneb,** shur) unto them on their right side, and on their left."

This is exactly the effect a strong **east** wind, blowing all night, would have at this point on the Mediterranean Sea, but let me ask our learned theologians what effect it would have, even were it to blow for a week, on the waters of the narrow gulf of Suez? To appreciably lower the waters of the gulf and make the sea dry land, would require a strong north wind, but, owing to the peculiar topography of the region at the point where the Israelites are supposed to have crossed from west to east, I doubt whether it would have any appreciable effect at all.

The Egyptians claimed that the Israelites "encamped by the Sea," before Migdol and Perhat-uaret, wrere "entangled in the land" and "shut in" by the Desert. This again applies to the situation on the Mediterranean, but cannot, by any process of straining, be made to apply to the Red Sea, where they would have been shut in by the steep and pre-

cipitous mountains on one side and the gulf on the other. Although the sea was "caused to go back," the east wind could not have had any effect on the bogs, or pits, lying south of it, and when a narrow strip of the sea-bed was made dry land in the natural way so graphically described by Moses, the waters of the sea, on one side, and the waters of the treacherous bogs, on the other, became unto travelers passing over this strip of dry land, from west to east, veritable "walls," or fortresses, on their right side, and on their left.

The particular bog which protected the Israelites on their right side, came to an end at the foot of Mount Casius, where a tongue of firm land separated it from the so-called Sirbonian Bog, and the Israelites, after reaching this tongue of firm land, passed over it dry shod into the adjoining Desert of Shur.

The Egyptians, when, on the following morning, they discovered that the Israelites had fled, pursued after them, but the strong east wind, which had driven the waters of the sea westward and had held them there safely banked up, died away, so that the sea returned to its strength and overwhelmed the chariots and horsemen of the Egyptians. It is true that, when they realized their danger, they made a frantic effort to retrace their steps, but it was too late—losing their way in the rising waters, the wheels of their chariots, mired in the oozy places, were torn off, their retreat was hampered and blocked by the resulting confusion, and they perished miserably under the incoming waves.

The poet who composed the great "Hymn of Victory" inscribed on the Stela of Menephthah (now in the Cairo Museum), makes no mention of this remarkable catastrophe, but refers to the Exodus in the following words: **Un Israel rotu-ef ket; ban peru-et-ef.**

"The people of Israel are (or have become) aliens (ket, 'outcasts,' 'fugitives'), their provisions are destroyed (ban)."

The Egyptians naturally believed that the Israelites, after their disappearance in the Desert of Shur, would perish of hunger, inasmuch as they were "without provisions;" and it is another indication of contemporaneity that Moses al-

ludes to this fact in almost identical words. Excepting the unleavened dough for cakes which they carried with them in their hurried flight, he says: "They were without provisions." The word ban is the same as the English "bane" (A-S bana) and means "ruin," "destruction." In Egyptian the verb was generally placed first, for example, un Israel (un, the verb, "to be"), and in ban peru-et this verb is understood. The style cultivated by the learned scribes, like that of Moses, was noted for its conciseness and crispness; for example, in the same immediate connection we find Cheta em hotep, "The Hittites are at peace." These simple words relate back to the treaty of peace concluded between Rameses II and Cheta-sar, in recognition of which Menephthah had supplied the Hittites with sorely needed provisions, grain, in the time of a grievous famine.

We are told by Moses that the Desert of Sin, above alluded to, was "between Elim and Sinai." The Israelites did not attempt to cross it, however, until after they had encamped on the east shore of the Gulf of Suez, some distance south of Elim.

Dr. Brugsch calls attention to the fact that the expression Yam-suph, commonly rendered "Red Sea," does not appear in the original text until after the Israelites had removed from Elim. Suph (Thuku?) is, according to this eminent authority, a word of Semitic derivation meaning a marsh covered with reeds, bulrushes, flags, papyrus plants, which flourish luxuriantly in fresh water, but are never found in salt water.

We know there were extensive marshes of this character at the head of the Gulf of Suez, and this may have been the reason why the name Yam-suph was applied to it, but, so far as I know, this name was never applied to the Mediterranean Sea.

As far back as the "Pyramid Texts," more than 3,000 years before our era, the great commercial route from Egypt to Asia, via the Wady Tumilat, Lake Kem-ur, Anebu Uaz-ur, and Shen-et ur-et, the "Great Bend" of the Mediterranean near Gaza, is accurately described (see the chapter in my

History, entitled "The Iau-nim, or Ionians"), and it is now too late for any scientist to question the position of these time-honored "walls." A "rampart," or fortification of this kind, was called, in the plural, anebu, and the place where these particular "walls" were located was called Uaz-et Ur-et, from Uaz-ur, the "Great Green," the name applied to the Mediterranean Sea.

They were built and garrisoned to guard this so-called "entrance to Egypt." It is hard to account for the anachronism involved in calling this great highway "the way of the land of the Philistines," for Moses died before the Philistines (Pulusta) had established themselves in Canaan, and we are bound to assume that some one afterward changed the original text, in order to make it conform to the name then in use.

While on this subject I cannot refrain from noticing other evidences of subsequent changes in the Mosaic text, such as the number of men, exclusive of women and children, who are said to have left Egypt, which now appears as 600,000 (!). This would represent a total of about 3,000,000, or at least a hundred times as many people as the small district of Goshen could have contained. I believe, in view of the changes made by the "Seventy" and subsequently acquiesced in by Josephus, that the original numbers of Moses were systematically multiplied by 100.

It is inconceivable that the small number of Egyptian chariots and horsemen would have ventured to pursue, or the desert tribe of the Amalekites would have dared to attack, an army of **600,000** men.

Retracing our steps and coming back to the true location of 'Auaris, or Avaris, the later Per-hat-uaret, or Pihahiroth, we also have the trustworthy testimony of Manetho, that it was situated in the Sethroite nome, to the east of the Bubastite arm of the Nile, and that Saites, the first Hyksos king, "extended it, and fortified it with very strong walls, and placed in it a garrison of 240,000 heavily armed troops." Manetho tells us this in connection with the statement that Saites specially fortified the "eastern frontier,"

foreseeing that the Assyrians (Babylonians), who were then the most powerful nation in Asia, would endeavor to attack his kingdom.

The Sethroite nome, as the name itself shows, extended to the mouth of this arm of the Nile, and Avaris, in order to accommodate a garrison of 240,000 men, must have been a fortified city of large dimensions. According to Josephus, Manetho also mentioned this same city of Avaris in his later account of the Exodus.

But we possess a much older reference to this city and its immediate surroundings (dating from circa 1824 B. C.) in the great sepulchral inscription of the "ship-captain" Aahmes, the son of Baba, son of Roant. Aahmes tells us in the simple and truthful style of his times:

"It was my duty to accompany the sovereign (King Aahmes) on foot, when he went forth in his chariot. They besieged the town of Avaris. My duty was to be valiant on foot before his majesty. Then I was promoted to the ship, 'Crowned in Memphis' (Cha-em-Men-nofer). They fought by water on the lake Pazetku of Avaris. I fought hand to hand * * *.

"After that there was a new battle at that place, and I fought again hand to hand there * * *.

"And they fought at the place Takem at the south of that city (Avaris). There I took a living prisoner, a grown-up man. I plunged into the water. Leading him thus so as to keep away from the road to the city, I went, holding him firmly, through the water * * *.

"They besieged the town Sheruhen in the year 6. His majesty took it * * *."

Our hero first became captain, in his father Baba's place, on the ship "The Calf." After this he was taken on board of the ship "The North," because of his strength. During the siege of Avaris he was promoted to the ship "Crowned in Memphis." The name of this last mentioned ship is very significant, for it shows that King Neb-pahu-ti-ra (Aahmes), who was theretofore King of the South, had been crowned in

the old capital of Lower Egypt, Memphis, as King of the North. The ship was evidently named in honor of this event, and the following date, "year 6," dates from this second coronation in Memphis, when he became Pharaoh.

It is impossible now to fix the exact location of the lake Pazetku of Avaris, but it was evidently west of the city and guarded its walls on this side. The place Takem, at the south of the city, where our valiant ship captain plunged into the water, and led his prisoner through the water, in order to keep away from the road leading to Avaris, was also in a shallow lake, or marsh, otherwise he could not have waded through it.

Whether these lakes of Avaris were connected with the dangerous bogs already mentioned, I have no means of knowing, but they show that, although Avaris was on the eastern frontier and probably extended out to the Desert of Shur on its east side, this city was surrounded by water on its west and south sides, and very probably on its north side also. The road leading to Avaris from the south, mentioned by the ship captain Aahmes, must have been the road from Chetam.

The silting up of the river, called in the ancient writings interpreted by Manetho "the Bubastite arm of the Nile," was a slow and gradual process, and we can safely assume that there was more water in this vicinity in the time of our ship captain than there was in the time of Moses.

(*To be continued.*)

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GHOSTS THAT NEVER WERE MEN

Children of Humans and Elementals.

CHILDREN from the union of humans with elementals, or gods, as they are usually called, are the center of widespread legends, and here and there the subject of bits of literature. Along these lines may be remembered topics in Greek mythology, the biblical story of the Sons of God and the Daughters of Men, the fabled origin of Plato, Romulus, Alexander, and then passages in books, such as that by the Abbé de Villars on "The Comte de Gabalis," and Thomas Inman's "Ancient Faiths and Modern."

Tradition has it not only that men and women have married elemental beings of the opposite sex, but that from such union have sprung children. Nor do deception, at times, by women to cloak paternity, boasting by a person or his followers of his divine descent, and on the other hand the ridicule by some of the matter generally, change the facts underlying these traditions. Such a union is possible and children may result.

One who believes it impossible for a human to consort with what he considers an immaterial being is confronted with the fact that in dreams persons may have union with a dream figure of the opposite sex. In such an experience a

person may associate with an elemental, though it is not of the same kind as those which come to humans in the waking state and from which there may be physical issue.

The mystery of union is so common-place that it seems no longer a mystery. Sexual union, the forces operating through it, conception, gestation, and birth, are mysteries. Every human body where a mind is present is a field, a hot house, a whirlpool, a melting pot, a laboratory. The mind is like a light in darkness which attracts creatures of all sorts. In a human body all the worlds intermingle. There mysteries of generation, infernal or divine, are enacted. The outer part of these mysteries is to be sought, of course, in the physical world. There the union finds expression in the merging of two cells. The physical cell is that which holds the key.

A physical cell is the basis for all physical organic life. With one human cell as a foundation and certain non-physical forces to co-operate, a physical universe could be created. The particular kind of cell is a germ cell. In the germ cell as furnished by the man or by the woman, is to be sought an explanation of the mystery about the offspring from the union of a human with an elemental, of a physical person with a being which is not physical.

Before the extraordinary case of a human and an elemental is reached, it is well to take into account some of the facts and causes resulting in ordinary human reproduction. Further, it will aid to look for similar factors in a case where a higher psychic body is by a single human immaculately conceived and born. Somewhere between the ordinary and the immaculate conception lies the begetting of offspring by a human and an elemental. To understand this is further of value, as it throws light on one of the methods by which many who are now human have in the past come from the elemental realms and joined humanity.

The two humans, then, must have the masculine and feminine functions, else there can be no union. If there is nothing more there can be union, but no conception, no birth. To that end is necessary a third factor, the presence of the

personality germ out of which will grow the personality for whom the body is to be prepared, by the two in union. The mind to incarnate may be also present. If the child is to be human the third presence must be a personality germ, else the child will be a monster. The third factor causes the fusing of the masculine germ cell with the feminine. Only when the two cells are fused can the forces acting through them come to a common center and combine. Cells, again, cannot be fused unless they are alike, in some way, as to the matter of which they are composed. Though the masculine germ and the feminine germ are different, they are at least of the same plane of matter; they are both physical. So there is a possibility of the cells being fused. On the other hand, the forces, the masculine and feminine, are not physical, they are elemental, astral. The physical bodies of a man and a woman are used as organs through which these masculine and feminine elemental agencies operate on the sex matter which the human bodies, under constant stimulation by elementals, form. Union follows the elemental attraction of the masculine and feminine forces. If there is merely elemental attraction and no third factor present, no conception will follow from the union of two humans.

The nature and character of the being who is the third factor will be determined by the ability of the man and woman to furnish a body for it, and by their attitude of mind toward the union. When the third factor is present and conception has taken place by its bonding the two germs and so combining the two forces acting through them, then the seal of that third being is put on the formation; thereby are determined the traits, hindrances and possibilities, of the body to be born. All the elemental worlds fashion that body according to the requirements of the seal (see The Word, Vol. 22, pp. 275, 273, 277) once the seal is placed on the centering of the forces in the blended cells furnished by the bodies of the man and woman. After the fusing of the cells, the two energies, separate or out of phase theretofore, keep rushing in. An opening has been made for them into which they pour; so streaming they be-

gin to build up the body of the future human. Other factors come later.

The reason why elementals cannot come in is that two humans are now necessary. If the two agencies which work through the two germs could be fused without the means of the germs, then the world could be peopled without the union of two humans. Fortunately this cannot be done. There must at present be a physical union of two humans to make possible an entrance from other worlds into a physical human body, because the forces require likeness of the physical vehicles, that is, the germs, as to the plane of matter. There must be a link to connect the worlds, and the two humans make the link. In the past this was not always so, and it will not be so in the future; in the present even there are exceptional cases where two humans are not required.

One human can be enough, though this is not the usual manner today. The reason why one can be enough is that a physical cell is the base for physical organic life. With one cell, and certain forces to co-operate, a physical universe can be created. The reason why one human is not enough is that the germ cell furnished by a human is either a masculine or feminine cell, each with its opposite nature kept in strict abeyance. One cell has both masculine and feminine force, though in the masculine cell the feminine is inactive, and in the feminine cell the female force only is active, the male dormant. A human cell may be developed in one body so that both masculine and feminine energies are active in that cell. They would be active, but would not meet each other, nor act together. This dual activity through one cell is an advance, and may be the beginning of one of several processes. For one, this state permits the mind of the human to act directly on the two agencies. If these, the masculine and feminine forces, are active they could by the mind be centered in that one cell so as to produce a catalysis of the cell. The present structural conditions of a human cell makes such joint activity and centering of both forces and such catalysis of the cell impossible. Therefore no third factor will be present to consent to nor to seal the union of

the two forces in one and the same human being. Hence there can be no such conception. If in a human a germ cell were developed where the two forces could be active, and the human did by his thinking center them, then the third factor would be, not a personality germ, but a certain solar germ, a spark, the representative of the Higher Mind in the physical body. In case a dual germ cell were produced in a human body by one whose thoughts did not tend to sexual gratification, but who intelligently aspired to higher things, then he might in addition to energizing and centering the two forces by his mind, bring about a catalytic action of the cell. So there might be conceived within his own body through his mind, and developed, a psychic being which would be a reproduction on the psychic plane of a higher order of his physical body. (See Adepts, Masters, and Mahatmas, The Word, Vol. 10, p. 197; and Footnotes to "Is Parthenogenesis in the Human Species a Scientific Possibility?" Vol. 8, No. 1.)

(*To be continued.*)

CORRECTION.

In the May issue of The Word, article Metric System versus Troy and Apothecaries' Weight, page 119, top line, read "480 grains" instead of 480 grammes.

THE GLOVES OF A MASON

By Francis Mayer[1]

"Die Wenigen, die was davon erkannt * * *
Hat man von je gekreuzigt und verbrannt."
—Faust.

WHEN operative Masonry flourished, the "prentyss" entering a guild had to present each member with a pair of gloves. In modern Speculative Masonry he receives two pairs of white gloves, one pair to fit a man's hands, the other for ladies; and he is told that a Mason has to keep his hands always spotlessly clean, and that he may present the other pair to the lady most esteemed by him. Judging from Masonic handbooks, this is a good opportunity for the Worshipful to display oratory, concerning the relation of sexes, woman's equality to man, feminism. It is probable that in cases when the postulant seems to be worthy, he receives real esoteric instruction as about the dual nature of the soul, and the androgyne state of the mind developed by initiation, or the mystery that Man is not perfect without the Woman, or, as Zohar expresses it, even the Holy One is not perfect without the Matrona. Many and important are the mysteries covered by the symbolism of these two pairs of gloves.

At least one pair of them found their way into history. The annals of Masonry record the fact (Le livre de l'apprenti by O. Wirth) that Goethe, initiated at Weimar on June 23, 1780, gave his pair of symbolical gloves to Frau Von Stein[2] with the suggestive remark, that although this gift is in

[1]Not a Mason, nor a member of any of the organizations calling themselves Rosicrucians, and never was.

[2]A curious coincidence that Stein means Stone, and Stein der Weisen is the usual expression for the Stone of the Philosophers.

appearance of little value, it becomes valuable by the circumstances that a Mason cannot give it more than once in his life. At that time Goethe probably believed this himself. But later on, in the high position he occupied with the Government and in society, he must have known that at his time a mystic branch of Masonry was, though very secretly, practiced not only in Germany, but also in France, Italy and the Scandinavian countries, that it consisted of three degrees, and was accessible only to such Masons, as had passed the Rosicrucian degree. In the first degree the newly accepted "Seraph" received a pair of lady's gloves to remind him constantly that from now on he became a "true daughter of Jehovah," and as such he was not called "brother" but "sister." In the veiled interpretation of the Faust[3], Goethe often mentions that he is an R. C., and uses many symbols, but as yet I have not found any reference to this Sisterhood, although he also calls the newly regenerated soul a Cherub. Nevertheless, even the allegorical interpretation of Faust furnishes sufficient evidence, concerning the true R. C. adeptship of the Illuminated Brother Abaris of Heliopolis, by which name J. W. Goethe of Weimar appears on the matricula of the lodge of Weishaupt-Illuminati. More than one way leads to the understanding of this allegorical meaning, but it seems best to follow the old detective rule: Cherchez la femme. Let us then take a closer look at the three stars of the tragedy—Margarethe, Helene and Das Ewig-Weibliche (The Eternal Feminine). Margarethe is the twin-soul of Faust, which being a high soul—"hohe Seele," as Mephistopheles calls it (V. 11,830)[4], is male-female, androgyne. She is the syzigy of Faust, as Gnostics, or his Sakti, as the Hindoos call this relation, Goethe calls it "Geeinte-Zwienatur" (V. 11962). She is the half of the perfect man, divided in

[3]This tragedy, like any other truly esoteric work, has four layers of meaning. The surface meaning appears to the general reader. The allegorical meaning becomes evident to such as are acquainted with the mysteries. A small part of this meaning is treated here. The hieroglyphic, or secret meaning, has its special key and therefore is only touched at here. The ultimate or mystic meaning is not communicated even in symbols, and depends entirely upon inspiration.

[4]All citations refer to the Jubilaeums-Ausgabe of Goethe's Works. Vol. 13, 14.

two by the jealous gods, as we are told in the Banquet of Plato. She is the Aishah of Aish in the conception of Mosheh, called Woman in Genesis II, 23, of our revised edition, in which thus the real meaning is veiled. For the verbatim translation of Fabre d' Olivet (La langue hebraique restituée, II, 91), in his English text added to the French sounds quite differently: "And he said Adam (declaring his thought), this is actually universal-substance of the substance mine and corporal shape of the shape mine; to this he assigned for name Aisha (principle of volition intellectual woman), because out of the volitive principle Aish (intellectual man) she had been taken sameselfness." And d'Olivet adds that only by the union with this volitive faculty—Syzigy, Sakti becomes the man, a real "intelligent being," able to create. This is accomplished when Faust is reunited to Margarethe in Heaven. Reunited, for Una Poenitentium sonst Gretchen Genannt. (One of the penitents, otherwise called Gretchen) exclaims there that "Der frueh Geliebte (the early beloved) Er kommt zurueck (returns)," (V. 12073). While the first expression might be conceived as referring to their relations on earth, the "returns" cannot be thus explained, and reveals their true relation. We shall see that this single word is also an evidence for the R. C. character of the work.

The interpretation of the secret meaning reveals the following sentence in Faust: "Search thy heart and marry Aishach (sic). Our holy goddess Isis, Ewig-Weibliche, give us life." But apart from this, Goethe does not neglect to give two more hints for the right understanding of this point, which is so important even to those who search for the allegorical meaning only. Margarethe corresponds to the similar Greek word for pearl. Throughout alchemical and Gnostic literature we often meet this mystic pearl; and Bonus of Ferrara named after it one of the valuable alchemical treatises, "Pretiosa Margarita Novella," (the New Pearl of Great Price). This hint is for alchemists. For Hermetric philosophers there is another indication. While

for the whole world the Christian name of Faust is Johann, his mystic name, the real one is Heinrich, and only the girl knows this. Now in the calendar the two names, Heinrich and Margarethe, are coupled on July 12th and 13th.

To make the situation clearer, a fact has to be pointed out, which is generally overlooked, in spite of its being a key to the whole poem. Without realizing it, Faust, especially the second part, is unintelligible. It is this: From the moment that Faust signs the pact and sits on the magic mantle of Mephistopheles (V. 2065), the whole scenery and action are lifted from the surface of the earth, and transferred to the aura, the astral light, of the earth. All scenes following, consequently the Faust-Margarethe affair also, are astral visions, seen and lived through by Doctor Faustus in a state of a magic conscious trance. Only thus can be explained why a master poet commits a seeming fault in composition, in this that on the surface he hurts the sense of justice of his readers, by making his hero do and cause foul crimes, without even a shadow of repentance and expiation.

While during the first part of the tragedy we are in the lowest part of the aura of the earth, which is depicted so vividly in the Walpurgisnight, the second part is enacted in higher and higher planes of this aura. We reach purer regions, where the Past, where Antiquity, dwells. Goethe, judging from many passages of the poem, knew exactly and by experience the process by which the vision of a seer develops. The scene of the awakening, which introduces the second part, leaves no doubt in this respect. Brother alchemists are glad to meet here in the monologue of Faust old acquaintances—Aurora Iris, the mutual play of fire and water, the world of refracted light (Am farbigen Abglanz haben wir das Leben), also the Sea of Fire, experienced by everybody, who, with Faust, "wants to light the torch of life" (V. 4709). Into this world in vision comes, after due preparation, the other star, Helena. She typifies Ideal Beauty. The preliminary scenes symbolizes the consecutive steps in the work for perfection, which then culminated in the marriage of Faust and Helena, otherwise the marriage

in the astral, in the true sense of this often misused expression. The alchemists will see here also, clearly marked, a special station in the progress of the Great Work, for the birth of the wonder-child Euphorion is but a copy of the mythological birth of Mercury.

The true mystic marriage is enacted in the last scene of the tragedy. Here students of Rosicruciana will find many analogies between the mysterious "Highest She-Ruler of the World (Hoechste Herrscherin der Welt)"[5] (V. 11997), on the one hand, and on the other the Beatrice of Dante and the like mysterious Queen in the "chymical Marriage of Christian Rosenkreutz," who, also from the background only, rules the whole marriage. Commentators agree that this queen of heaven, although not the orthodox heaven, in the last act, is Mary. So she is. But evidently not the Mary of the Church, though she may be the Mystic Rose of the litany. The Doctor Marianus (V. 12103) calls her, well marking in the crescendo of the titles the progress of spiritual development, also the above-mentioned degrees of mystic masonry—"Virgin, Mother, Queen, Goddess." Rome would perhaps pass the Queen, but never the Goddess. This is rank heresy. But also our key. As stated, Goethe calls his Ewig-Weibliche "our holy Goddess Isis." And any profane who are sufficiently interested may find proof in the open Masonic literature that the cultus of Isis is still kept alive in some lodges at least. She is the Goddess of Doctor Marianus. And, by the way, here is a piece of evidence that my reading of the veiled text of Faust is correct. The story of the student Lucius as told by Apuleius in his Golden Ass is well known. This student of occultism—symbol of a type, Lucius, son of the Light, by a mistaken magical ointment, changes himself to an ass, retaining his human mind. After a long series of misadventures—a series of astral visions, as in Faust—he invokes the holy goddess Isis to help him back into his human form. Isis orders him to eat a chaplet of Roses. He does it, and the wonder is accomplished. The analogy between the Golden Ass and Faust thus becomes

[5]The feminine form for the title of the one who stands at the top of the R. C. hierarchy.

more complete, for the soul of Faust is saved also from being captured by Mephistopheles by the leaves of the Rose, representing Love Angelic, so hot that it burns the Devil himself.

Thus Goethe borrowed from Apuleius, as he borrowed the birth of Mercury from Mythology, and borrowed the essence of his prologue from the Book of Job. The analysis may go farther. The whole of Faust is essentially a matchless paraphrasis of the speech of Socrates-Diotima, another twin-soul, in the Banquet of Plato. In both works the goal is the same—Immortality of the individualized soul, by a methodical, progressive development of the different degrees of spiritual Love. Both mystagogues indicate the same stations on the way: (1) love of the bodily form, or of Margarethe; (2) love of Ideal Beauty, or Helene; (3) at the goal, the sight of beauty in Itself, the Eternal Feminine, Isis, who is also Venus Urania. Considering that Goethe had as well an abundant quantity of original ideas as forms to express them in, it seems evident that he did not borrow, and that so openly, from necessity, but with a purpose, namely, in order to lead the mind by analogies to find the secrets he has hidden—to use his own word, "hineingeheimnisst," in his masterpiece and literary testament.

Space forbids, and also discretion, to follow further the mysteries, symbolized and suggested by the double pair of gloves. The investigation of the symbolism of the lady's gloves, which were given to the Seraphin, has its interest. As already told, Mason-Rosicrucians in the eighteenth century were accepted into a mystic branch of Masonry, and having there in the first degree received a pair of lady's gloves were called daughters of Jehovah and "sisters." These details of their ritual lead us back to the root from which later on the R. C. manifested.

In the Zohar, which appeared in the fourteenth century, the expression Daughter means the Community of Israel, there too Israel is symbolized by a Rose. But Israel was one of the secret names by which the R. C. designated their Fraternity. See for example the thirteenth chapter of the "Open Entrance to the Closed Palace of the King," by Eireneus Philalethes, an R. C. Imperator.

The custom of calling a man "sister" originated also in the fourteenth century. In Italy, Guido Orlando addressed a sonetto to his fellow poet, Guido Cavalcanti, beginning with: "Onde si muove ed onde nasce Amore?" containing many questions about the nature of love. Cavalcanti answered with the now famous Canzone: "Donna mi priega, perch'io voglio dire, D'uno accidente * * * ch'e chiamato amore." (Lady asked me to talk about an accident * * * called Love.) No less authority than Marsilio Ficino declared that this Cavalcanti was the best exponent in poetry of the mysteries of Platonic Love. Therefore, in all probability this word "donna" at the beginning was a warning to members of a fraternity to apply their own key. Neither is it hard to guess which fraternity. In the first chapter of his Vita Nuova, Dante calls Cavalcanti his best friend, also addresses as a greeting a sonetto to the "fedeli d'Amore." (The faithful to Love.) So we have here a name of the fraternity from which later on R. C. developed. In fact, Heinricus Khunrath, one of the important early Rosicrucians at the end of the sixteenth century, still signs himself "amator theosophiae," which does not mean an amateur, but a real amator, lover, in the above sense. The well-known Johann Valentin Andreae finished his occult studies also in Italy, and so did, before him, Paracelsus, probably Luther, too.

The best evidence concerning the character of the fraternity with which Dante and his best friend Cavalcanti were affiliated, is to be found in the Divina Commedia, especially in the description of the Cross and the Rose, first given out by Dante. Only hints can be given here, but these will prove sufficient to such as, to use the expression of the Fama Fraternitatist, are "not altogether void of understanding." This cross appears on the surface of the planet Mars (Paradiso XIV), after the poet invoked Helios and offered a sacrifice. It appears even before the ardor of the sacrifice cooled off and is found by joining the four quadrants of a circle. "Il venerabil segno, che fan guinture di quadranti in tondo." Evidently an operation in the process called the squaring of the circle, during Sol in Ariete. His Rose-candida rosa, pur.

or cather, that is, Puritan rose, is so immense (Paradiso XXX), that its circumference would make a girdle too large for the sun. See Zodiac. There are sitting like as in an amphitheatre—degrees of hierarchy—the brethren in convent or chapter (il convento delle bianche stole) in white clothes, that is, the now purified aura. They are all of "ours" (note this alchemist expression), who have returned from the earth: "Quanto di noi lassu fatto ha ritorno." Returned like the soul of Faust did, a process called by alchemists "reintegration." Another characteristic passage is contained in Paradiso XXIII. Beatrice warns Dante: "Why art thou so enamoured with my face that thou dost not turn to the beautiful garden blossoming under the rays of Christ? Here is the Rose in which the Divine Word made itself flesh * * * ." Nothing could be more orthodox, for Rome calls also Mary the Mystic Rose. But just compare it with the statement of the chronicler, Euthymius, the monk from Zigabene, who already in the first part of the twelfth century wrote concerning the Paulicians, from whom the Cathares, Albigenses or Ghibellini, to which Dante belonged, received their doctrine: "They say, that as many among them as are inhabited by the Holy Ghost are mothers of God (dei parentes) and called (et nominari) as such, because they conceive the Word of God and carry it (concipiant et in utero gerant)." Now the beautiful garden which blossoms under the rays of Christ, takes on a somewhat different aspect, especially when we consider that this so beautiful garden contains nothing but roses and lilies. It is sufficient that in the Magistery there are but two degrees, the white and red. Again by adding to these the green of the foliage we have the tricolor symbolizing not only the three cardinal virtues of theologians, Faith, Hope, Charity, but also the three cardinal virtues of a Mason, perhaps even the three currents of air, known to Kabbalists just as well as to Yogin. That is the reason why red-white-green figures preeminently in the Divina Commedia, in the Chymical Marriage of Christian Rosenkreutz, and even in our days in the decorations of certain Chapters. It is probably more than a coincidence that this "Kabbalistic rainbow" forms the na-

tional colors of Persia, Bulgaria, Italy and Hungary, marking thus the historical way of passage of Gnosis from the East to the West.

That sentence of the monk from Zigabene sheds also light on the foundation on which all this symbolism of lady's gloves, daughters of Jehovah, sisters, was built up. It is a physiological process connected with the inner development of the soul. Consequently we find it, more or less veiled, in all esoteric systems. It is the basis of the allegory that the Apostles received the Holy Ghost in the form of flaming tongues. Francis of Assisi in the third canticle expresses the same process thus: "My soul transformed to a Christ is nearly Christ and God; she becomes divine, she ascends above all heights, and when Christ is everything to her, she is queen." Again the same idea is exposed even more clearly in a gayatri which, according to C. W. King in "The Gnostics and Their Remains," 2 Ed. p. 268, is contained in the confession of faith of the Brahmins: "This new and excellent praise of thee, O, splendid, playful Sun (Pushan) is offered by us to thee. Be gratified by this my speech; approach this craving mind as a fond man seeks a woman." Not much of a surprise then to find after all the very same idea, even the language, in Dante. For already King, though not an occultist, recognized him as the Arch-Gnostic. In the XXIVth canto of the Paradiso no less a personality than St. Peter himself examines Dante concerning the then very difficult question: What is faith? The poet, with subtle ingenuity gives a correct Gnostic exposition, but at the same time so adroitly circumnavigates every Roman rock, that no Inquisitor could catch him. So the Apostle expresses his full satisfaction with the essence of the answer as well as with the skilful evasion by saying: "The grace that holds sweet dalliance with thy soul so far discreetly hath thy lips unclosed." (Cary's translation.) Later on he crowns the poet with his own apostolic radiance, encircling with it the poet's head three times. Probably in order to show that Apostles do also know something about the administration of the Gnostic sacrament, called consolamentum. But

what Cary here translates with "sweet dalliance" is more robustly expressed in the original text: "La grazia che donnea con la tua mente." The word "donneare" derived from the language of the trovatori and fedeli d'Amore, was then a technical expression with all rhyme-makers, faithful to the gay science and had a stronger meaning than nowadays, when it means only courtship sweet dalliance. It is not without interest to the subject matter of this inquiry, that this XXIVth canto of the Paradiso begins with "O ye! In chosen fellowship advanced. To the great supper of the blessed Lamb. * * * " (Cary's translation.) Evidence that the well-known R. C. supper of the blessed Lamb was practiced already in the fourteenth century and even earlier.

Such are some of the mysteries behind the simple symbol of a pair or two of gloves. There are some more.

Lectoribus salutem!

THE SECRET DOCTRINE OF THE TAROT

By Paul F. Case

CHAPTER IX

SINCE the Phœnicians carried their alphabet to the great centers of civilization in the ancient world, most of the symbols have undergone many alterations. To this rule, however, Heth, the eighth letter, is a notable exception. In the oldest records it consists of two uprights, joined by either two or three cross-bars. The character used in Greek inscriptions found at Thera, and in one of the earliest Latin alphabets, is composed of two rectangles, one above the other. A variation of the Aramaic script introduced into Western India after the conquests of Darius indicates Heth by two vertical lines with a single cross-bar at the top. A similar form appears in modern Hebrew. It is also interesting to find that as early as 500 B. C., in northwestern Arabia, a stele commemorating the establishment of an Aramaic divinity was written in an alphabet having a character for Heth identical with the modern "H."

The Phœnician pictograph probably represented a field, surrounded by a rectangular fence. It therefore suggests the same notions of particular location, inclosure, and specialized effort which are associated with the letter Beth. We may expect, on this account, to learn that the Tarot trump to be considered in this chapter symbolizes the same root-ideas that are brought to mind by the picture of the Magician.

All Kabbalistic interpretations of Heth agree that the letter stands for something that necessitates labor. Fabre d'Olivet was not always certain of his philology, but he was a thorough Kabbalist; so that, while we must nearly always reject his views as to alphabetical origins, we can often accept his explanations of the esoteric significance of the Hebrew letters. He says of Heth: "This letter is the sign of elementary existence: it is the image of a kind of equilibrium, and attaches itself to ideas of effort, of labor, and of normal and legislative action." It is a symbol of that which requires the expenditure of strength or power; and it implies that the energy so used is directed to a definite end. Behind all these notions is the idea that the field stands in opposition to the worker. At the beginning of his labors it presents difficulties, even dangers. In its original state it gives trouble. It offers problems and puzzles that must be solved and mastered. After it has been brought under control it co-operates, in a manner of speaking, with the worker; but first of all it must be overcome by "normal and legislative action." The outcome of such action is the establishment of order. Putting things in order is, in fact, the great secret of human achievement. No matter what you do, before you can succeed you must get rid of disorder somewhere.

The more recondite significance of Heth is related to the doctrine that this letter is a sign of elementary existence. The word "elementary," as used by Fabre d'Olivet, means rudimental. What he speaks of is what the alchemists called their First Matter, or Chaos. The latter word implies disorder. Webster defines it as "the confused, unorganized state of primordial matter before the creation of distinct and orderly forms." One of the alchemical books gives the following description of the Chaos:

"It is the child of the elements, a pure virgin from whom nothing has been generated as yet. When she breeds it is by the fire of nature, which is her husband. She is neither animal, vegetable nor mineral, nor is she an extraction from these; she is pre-existent to them all, and is their mother.

She is a pure, simple substance, yielding to nothing but love, because generation is her aim, and that is never accomplished by violence. She produces from her heart a thick, heavy snow-white water, which is the **Lac Virginis,** and afterwards blood from her heart. Lastly, she presents a secret crystal. She is One and Three, but at the same time she is Four and Five. She is the Sperm of the World, out of which all natural things are generated. Outwardly she resembles a stone, and yet she is no stone."

The pronoun used throughout this description emphasizes the femininity of the Chaos. "First Matter," moreover, is only a variant of "First Mother"; and the alchemists seem to have had in mind something very like Lao-Tze's conception of the "Mother-Deep." Yet I am not ready to say that they knew anything about Lao-Tze, although there is plenty of evidence that their theories were first enunciated by that school in which the Chinese philosopher was not the least of the Masters. The direct line of alchemical tradition goes back to Egypt, where it probably originated among the Alexandrian Greeks. Hence the doctrine of the First Matter is probably a development of the Greek notion of the "Abyss."

The elements of which the First Matter is said to be the child are wholly immaterial, although they are named Mercury, Sulphur and Salt in the works of the Hermetic philosophers. I believe them to be identical with Sattva, Rajas and Tamas, the "three qualities" of Hindu philosophy. All nature appears to be a synthesis of these qualities, hence the figurative language of our quotation calls the Chaos their child. It must be distinctly understood, however, that the First Matter is not really a synthesis, because the three qualities spring from it, not it from them. On this account we are told that the Chaos is "a pure, simple substance."

The distinctly mental quality of that substance is brought out by the statement that it is neither animal, vegetable nor mineral, coupled with the declaration that it yields to nothing but love. Here "love" should be understood to mean "desire," in the widest sense. Desire, it seems, is at

the bottom of all creative activity. Hindu scriptures relate that desire for another resulted in the primal self-division of the Supreme Spirit whereby Prakriti came into existence. The story of Eden is a drama of desire; and one of its great lessons is that, although the desire-nature is responsible for the fall of man, it is also the instrument of his redemption. This idea is elaborated in the New Testament. It is clearly a variation of the root-idea symbolized by Heth, which stands for something that is opposed to man's welfare until after it has been controlled and cultivated.

The first manifestation of that "something"—which is as much of a mystery to twentieth-century philosophers as it was to Oriental sages—is what the alchemists termed the Lac Virginis. Modern scientists call it the Ether, and they describe it as being the densest (thick), heaviest, and most transparent (snow-white) of all fluids (water). Since the Ether is the first state of matter, of which all things are modifications, it is the Virgin's Milk that gives nourishment to all creatures. After it, in the course of evolution, comes "blood," that is, organic life; and this occupies, as it were, an intermediate position between the formless Ether and the perfected form which realizes the final aim of creation. This last is called a "crystal" because it is a perfect reflecting medium for the light of Spirit. It is the "transparent jewel," the "unspotted mirror" and the "white stone" of a personal consciousness wholly free from the illusion of separateness.

The numbers mentioned in connection with the First Matter correspond to the values of letters in the Hebrew alphabet. By the substitution of letters, the sentence containing these numbers becomes this: "She is Aleph and Gimel, but at the same time she is Daleth and Heh." In the Tarot, therefore, the First Matter is the Fool and the High Priestess, and it is also the Empress and the Emperor. That is to say, it may be represented by either of two pairs of trumps. The sum of the numbers printed on the first pair (do not confuse these with the numbers of the letters)

is 2 (0+2); and the second trump, or High Priestess, shows the First Matter as the celestial virgin. The sum of the numbers of the second pair is 7 (3+4); and the seventh trump, which is to be interpreted in this chapter, develops the doctrine outlined in the alchemical statement that when the Chaos breeds it is by the fire of nature, which is her husband. Again, the total of the letter values with which we began our calculations is 13 (1+3+4+5); and this number is important because it symbolizes the self-division of Spirit that brings the First Matter into existence. The reason that it does so is that 13 is one-half of 26, which is the numerical value of Yahveh, the Hebrew name for the Originating Principle. Finally, the reduction of 13 is 4 (1+3); and this is the number of Daleth, corresponding to the Empress in the Tarot. To develop these points would take more space than I have at my disposal, but the student who will go to the trouble of elaborating the details, always with the Tarot pictures before him to stimulate the associative power of his subjective mind, will find himself well repaid.

The phrase, "She is the Sperm of the World," is very important. "Sperm" means seed, source, or material cause: "World," as here employed, signifies both the macrocosm and the microcosm. In the macrocosm the Sperm of the World is the Ether: in the microcosm it is the seed-principle whereby the organism reproduces itself.

The final sentence of the quotation may also be interpreted in two ways. In the macrocosmic sense it refers to the apparent solidity of matter. The meaning that applies to the microcosm refers to a mystery that every careful reader will be quick to understand. The careless have no right to be told.

To sum up, Heth, "the field," suggests something that must be brought under control and reduced to order. Thus it is a symbol for the First Matter, which, as I have tried to show, is described in language that reveals its identity with the Mother-Deep and the Abyss. It is the Great Magical Agent of Eliphas Levi, concerning which he wrote: "The primordial light, vehicle of all ideas, is the mother of every

form, and transmits them from emanation to emanation, merely diminished or altered in proportion to the density of the mediums." It is the Ether of modern science, filling all space, and pervaded by an inherent electro-magnetic energy. This reminds me that the First Matter is said to be indestructible by fire, because "she is herself fire, having within her a portion of the universal fire of nature, and a secret, celestial spirit, animated and quickened by God." All this takes us straight back to the Hindu doctrine of Prakriti, the universal subjective mind, which is both substance and energy. As substance it is known as Akasha; its name as energy is Prana.

The Kabbalistic interpretation of these two Sanskrit words is particularly interesting. I am not quite ready to defend the position that Gematria, the process by which I have obtained this interpretation, is properly applicable to Sanskrit words. All that I can say is that some of the results that may be reached in this manner are great aids to memory and association, especially when used in conjunction with the Tarot. Here, then, is the Gematria of Prana and Akasha:

P= 80=Tower	A= 1=Fool
R=200=Sun	K= 20=Wheel of Fortune
A= 1=Fool	A= 1=Fool
N= 50=Death	Sh=300=Judgment
A= 1=Fool	A= 1=Fool
332	323

Prana is the fire of heaven, the lightning, or universal electric energy, which, because it transforms everything, is also the destructive principle (Tower). This energy comes to earth as solar force (Sun). It is the life-breath that descends into all forms of manifestation (Fool). Its transforming power, which causes old things to pass away to make room for the new, is what the unwise call death; but they who see realize that this is the basis of all progress, just as the skeleton is what makes possible the various kinds of muscular activity; change, say the wise, is the framework of the universe (Death). Finally, Prana is the indestructible principle that survives every change, for-

ever youthful, and able always to transcend anything that it has thus far accomplished (Fool). The sum of the numbers corresponding to the letters of this word is 332, and the reduction of this number is 8. This is the letter-value of Heth.

The same letter is the synthesis of the letter-values of Akasha, for the total of these is 323, which also reduces to 8. Akasha is the undifferentiated existence at the beginning of every cycle of manifestation (Fool). It descends from finer to grosser, and reascends at the end of the cycle to its original state; consequently one of the oldest symbols for it is the wheel (Wheel of Fortune). Its very nature, the inherent law of its manifestation, is therefore the promise of rebirth and regeneration to every soul (Judgment). All this is but a development of the fundamental doctrine that One Reality descends into manifestation and ascends from it eternally (Fool).

According to this interpretation, Akasha and Prana are fundamentally identical. Each is represented by the letter-value 8, and, being equal to the same thing, they must be equal to each other. Every student of Hindu philosophy knows that this is exactly what the scriptures teach about Prana and Akasha. My point in working it out by a Kabbalistic computation, with the aid of the Tarot, is to show that the Tarot is, indeed, a book of universal philosophy for those who know how to use it.

Other Sanskrit words that give 8 as the final reduction of their Gematria, and may therefore be said to correspond to Heth, are:

Aditya, the Sun; Ajna, the sixth Chakra, a nerve-center in the brain, behind the eyebrows; Dhyana, meditation; Guru, "the dispeller of darkness," who is as a sun, enlightening the mind of the chela; Kama, desire; Manas, the vehicle of Buddhi; Moksha, freedom, or liberation; Purusha; Upadana, the material cause of the world; and Vasudeva, the manifestation of the highest Being.

All the ideas implied by these Sanskrit words are in-

volved in the basic meanings of Heth. All of them, as will presently appear, are definitely represented in the symbolism of the picture assigned to the letter. If this is merely coincidence, it is worth recording as a most extraordinary example of that all-inclusive explanation for the inexplicable.

Returning now to Heth, we find that the letter-name confirms our interpretation of the pictograph. It means "fence." Primarily, a fence is a barrier against wild animals and human enemies. Hence the letter-name implies protection, shelter, cover, retreat, security, and the like. All these implicits remind us that the subjective mind exercises a protective function in the human organism. Through it we receive the premonitions, telepathic warnings, and other signals of approaching danger mentioned in the annals of psychic research. In the subjective mind, too, are planted the deep instincts that make for the safety of the individual and the perpetuation of the race. There, too, is the power that heals all diseases, whether the means taken to arouse it be medicines, prayers, or magical ceremonies. For it is the constant amenability of the subjective mind to suggestion that enables us to direct its body-building power to the correction of physical inharmony.

This very amenability to suggestion is but thinly veiled in the name chosen by Kabbalists for the Sephirotic path assigned to Heth. They call it "Intelligence, or House, of Influence." This name indicates a mode of consciousness which receives, and responds to, the influx of power from a higher source. That higher principle is the universal subjective mind, the Supreme Purusha; and the receptivity and responsiveness of the subjective mind to the influence of Purusha is the Great Arcanum of practical magic.

Nothing in any magical ceremony, in any religious rite, or in any of the exercises prescribed by the various yoga schools, has any other aim than to utilize the constant amenability of the subjective mind to suggestion. Consider, for example, the familiar Theosophical doctrine that a man goes through incarnation after incarnation until, having learned life's lessons, he is liberated. Passing over his ear-

lier incarnations and coming down to the one in which he definitely enters the Path, what happens? Either he hears a fragment of truth, or else he reads it. The sense-impression acts as a suggestion to his subjective mind, which responds with a desire for more light. What was the ultimate source of the impression? According to all the sages, it is always the Supreme Spirit, which is the I Am in each of us. What really happens to every person, then, is this: After a certain number of incarnations, the Ego impresses upon a certain "area," so to speak, of the inferior nature the idea of realizing its absolute freedom. All that follows, up to final illumination and liberation, is the outcome of this initial suggestion. The same law holds good in black magic. For instance, it is well known that the victim of a Voodoo charm must be informed that he is being "tricked" or the charm won't work. Sorcerers must have learned something of the characteristics of the shade they evoke. To call up the spirits of the Pit, the magician must know their names and what they are supposed to look like. To say that these dark practices are applications of the same law that leads to final liberation may seem strange at first, but this is only another instance of the principle that the laws of nature are neither good nor evil.

Kabbalistic descriptions of the Intelligence of Influence declare it to be the true source of the mysteries. "Thence are derived the arcana, and the concealed meanings which prose in the shadow thereof," one writer says. The secrets of the Sacred Science are delivered to man through the agency of the subjective mind, acting in the capacity symbolized in the Tarot by the High Priestess. She also gives us the keys to these mysteries. As Haddock remarks:

"The Universe passes solemnly through every growing soul from the region of the ungrasped and below the ordinary consciousness. No knowledge comes from upper airs—though half the reality of any knowledge lies there because every individual centers Infinite Existence—but all emerges from the under realm of the unknown in consciousness. No possession is yours until it has swept up from the lower inner fields of life." (Power of Will, p. 95.)

The path of the Intelligence of Influence joins Binah (Understanding) to Geburah (Strength). These two are feminine Sephiroth. Through the agency of the subjective mind the Sanctifying Intelligence of the Divine Understanding enters personal consciousness and manifests itself in the resistless power of that self-knowledge which Kabbalists call Radical Intelligence, because, they say, "it is more akin than any other to the Supreme Unity." The Radical Intelligence is the light of Spirit's complete self-understanding, reflected in the "secret crystal," or "unspotted mirror," of the purified subjective mind. This knowledge is the truth that sets men free. It is the foundation of the mighty works that have amazed the multitudes wherever a great Master has made himself known to men.

The faculty corresponding to Heth is speech. Speaking is acting. Its consequences are more far-reaching, perhaps, than those of any other kind of action. The echoes of the simplest sentence reverberate around the world. We cannot escape from our words. The Bible tells us that we must give account of them all; and the Dhamma-pada of the Buddhists implies the same thing when it states, "All that we are is the result of what we have thought," for thought remains chaotic until given a definite verbal form.

Speech combines thought, the highest and finest manifestation of Prana, with sound-vibration, the activity peculiar to the Akasha Tattva. It has actual formative power. Words build the astral prototypes of physical things. Language, consequently, is the great field wherein all men are laborers. The aspirant for initiation soon learns that he needs deep knowledge, not only of the meanings of words, but also of the emotional effect produced by certain sound-sequences. In the Orient the occult science of speech is often termed "mantra-yoga."

The astrological correspondence of Heth is Cancer. As the positive sign of the watery triplicity, Cancer is directly related to the First Matter, which is often termed "water of the chymical sea." Cancer rules the breasts, hence it is associated with the transmission of life-force. Here, again,

is an alchemical correspondence, for one of the figurative names of the First Matter is "the Diana of the wise." Diana, the many-breasted, was a moon-goddess. She represented the same virgin principle that the Tarot symbolizes by the High Priestess. She is the reflector that mirrors the life of the universal into the regions of the particular. She is directly connected with Cancer, because that sign is known to astrologers as the diurnal and nocturnal throne of the moon. Hence the Tarot picture corresponding to Cancer should indicate both the positive and the negative, the constructive and the disintegrating, activities of the universal feminine principle. It will be seen that all this agrees with the implicits of Heth.

Cancer occupies the fourth house of the zodiac. This mansion of a horoscope is consulted for information about parents, ancestors, heredity and the like. Thus it refers to the transmission of life by the mother-principle. Here also we look for indications of secrets and mysteries, over which the moon presides. Thus the fourth house might well be called the House of Influence, and the source of the arcana.

In Kabbalistic astrology every sign is divided into three "decans," or periods of ten degrees. Each decan is under the influence of one of the heavenly bodies. The first decan of Cancer is ruled by Venus, the second by Mercury, and the third by the moon. Thus the sign combines the influences represented in the Tarot by the Empress, the Magician, and the High Priestess. We may expect, then, that the trump corresponding to Cancer will symbolize the generative function of the subjective mind, the controlling influence of the objective mind, and the response of the subjective mind thereto.

The number of this trump is Seven, which is probably the most significant of all the integers. It is a key to all the mysteries of nature. Many sacred books are written upon a plan of sevens. The prophecy of Isaiah, for instance, contains seven clearly marked divisions, or books, the last of which records seven visions. The book of Ezekiel, so

rich in Kabbalistic doctrine, is also seven-fold. Finally, the Apocalypse might almost be said to have this number for its theme.

Merely to enumerate the occult meanings of Seven would take many pages, and a large book would be required to give anything like an exhaustive interpretation. Madame Blavatsky even went so far as to write, "I know not whether anyone would be able to celebrate the number Seven in adequate terms." (Secret Doctrine, I, 438.) In view of the vast mass of material, then, I shall assume that the reader is familiar with the more obvious correspondences of the heptad to various natural phenomena, such as the colors of the spectrum, the tones of the scale, the planets, the days of the week and the principles of the human constitution. This will enable us to fix attention upon those aspects of its occult significance which bring out most definitely its relation to the implicits of Heth.

The Pythagoreans called it the perfect number. They symbolized it by an equilateral triangle, surmounting a square, because they thought of it as being the sum of Three and Four, rather than as the sum of One and Six, or of Two and Five. In the Tarot the triangle is the Empress, and the Emperor is the square. Her generative response to his creative impulse constitutes the condition represented by the seventh key.

Seven was also described by the Pythagoreans as a virgin number, and without mother, because it cannot by multiplication produce any number within the first decade, as twice Two does Four, or Three times Three does Nine, nor can any two numbers, by their multiplication, produce it. Hence they compared it to Athene, or Minerva, who was a motherless virgin. Thus we see that Seven was by them associated with the universal feminine principle, or Sophia, for in the figurative language of their day, Minerva was a synonym for the Sophia.

While we are speaking of the mathematical properties of Seven, it may be well to note that seven times Seven is Forty-nine. This is a number of especial significance in

the Sacred Science. It appears in the Vedas as the forty-nine fires; and in the third section of The Voice of the Silence, the same number is indicated by a reference to seven portals having seven golden keys. These are the seven great centers of Prana, the "chakras" of the yoga school, each of which has seven sub-centers. Again, the reduction of Forty-nine is Thirteen, and Thirteen reduces to Four. It must be remembered that we are now dealing with Tarot numerals, not with the values of Hebrew letters. Consequently, the final reduction of Forty-nine corresponds to the Emperor. Thus the self-multiplication of that which in the Tarot is given the number Seven, results in something which, in essence, is identical with what the Tarot symbolizes by the Emperor. In other words, the final outcome of the actions and reactions represented by Seven is the more perfect manifestation of that which is indicated by Four.

Eliphas Levi, writing of Seven, says: "The septenary is the sacred number of all theogonies and all symbols, because it is composed of the triad and the tetrad. It represents magic power in its whole scope; it is the mind assisted by all the elementary forces, it is the soul served by nature, it is the **sanctum regnum** of the **Claviculae Salomonis,** the great Biblical number, the key of the creation of Moses, and the symbol of all religion. All things proceed from Seven, return into Seven, and explain themselves by Seven. The septenary is the entire Kabbalah."

Lacuria says, in "The Harmonies of Being," that the heptad "presents itself before all else as closing the circle of being. It is the number complete **par excellence;** it closes and terminates all; it is the end and conclusion of everything. By it the idea of being attains its last development as Being itself."

As the number of rest and stability, Seven implies the perfect balance of opposing forces and thus becomes a symbol of the scientific conception of the Ether, which is assumed to be in a state of absolute rest. Perfect equilibrium, moreover, implies symmetry and order. When it is reached, all conflict is at an end. The dangers and difficulties have

been overcome; the puzzles have been solved. When the seventh key of the seventh portal has been turned, the aspirant enters into the perfect peace of liberation. Seven, consequently, is the number of achievement and of the completion of the Great Work. Hence Kabbalists call the seventh Sephirah "Netzah," or Victory. The prize won as the result of that victory they indicate by saying that Netzah is the seat of Occult Intelligence.

Taking up another aspect of the mathematical significance of the heptad, we find that its extension is Twenty-eight. (This, by the way, is the number of days in a lunar month, so that the development of Seven shows a correspondence to the moon. It should also be noted, in this connection, that Twenty-eight is four times Seven and that there are thirteen lunar months in a year.) The number Twenty-eight is represented by the integers Two and Eight. Thus we may say that the extension of Seven looks backward to the number Two and forward to Eight. The first reduction of Twenty-eight is Ten, so that Seven, like Four, finds realization in the dekad. The final reduction of Twenty-eight, of course, is One. By Kabbalists, therefore, One, Four, and Seven are thought of as being aspects of a single entity.

One is the Magician, representing the power of initiative which begins all trains of mental action. Four is the Emperor, symbolizing the conjunction of unity with the triad, or the combined activity of the Magician and the Empress. As the mean term between One and Seven, Four stands for the agency whereby the power of the One brings into manifestation the final perfection of the Seven. The Emperor, it will be recalled, is a synthesis of the ideas represented by Saturn, Jupiter and Mars; he is the Source, or seed-sower, the governor and chief, and the protector of the fields. All these functions of the objective mind are symbolized by the picture assigned to the number Seven.

The title of this trump is The Chariot. Mr. Waite says: "As regards its usual name, the lesser stands for the greater; it is really the King in his triumph, typifying, however, the

victory which creates kingship as its natural consequence and not the vested royalty of the fourth card." (The Pictorial Key to the Tarot, p. 15.) In its way this comment is true enough; but the inventors of the Tarot knew what they were about, and the name they chose for the seventh card calls attention to its most important meaning.

Without a vehicle, Self cannot find expression. In order to act, the Formless must take on Form. Spirit acts from within, and through the agency of, Matter, which is the instrument of Spirit's final triumph over limitation. Soul and body are complements, and the victory of the soul is the perfection of the body.

We have good reason to suppose that the designers of the Tarot were cultured men, familiar with classic literature and mythology. Hence it is highly probable that they knew of the passage in Plutarch's "Amator," where, writing of the Delphians, he says, "They call Aphrodite the Car." Aphrodite is the Empress. To call her the Car is to say that she is a vehicle for some higher power, which is precisely what the Tarot teaches. The vehicle limits, just as a fence encloses a field. In battle, a chariot is a protection, as well as a means of locomotion. Of itself it can do nothing. Only as it stands in relation to a higher power do its latent possibilities become actual. Thus the title suggests the doctrine of Prakriti and its relation to Purusha, by now familiar to all readers of these pages, and lays emphasis upon the protective function of the universal feminine principle.

The picture bears out all the conclusions that we have reached thus far. It shows a warrior, crowned and in armor, standing in his chariot. He is young, fair-haired, and beardless. His right hand grasps a scepter. His left arm is bent at the elbow, and his left hand rests upon his hip. A lunar crescent rests on each shoulder, like an epaulet. On his breastplate are three squares. Over his head is a star-decked canopy, caught up at the center by a solar disc. This canopy is supported by four pillars, which are of a height equal to the depth of the chariot. These pillars rise from the four corners of the car. The body of the vehicle

is a cube. On the square forming its front is a winged sphere, and beneath this Egyptian symbol is a Hindu lingam-yoni. The wheels of the chariot have six spokes. Two white horses draw the car. Both face to the right, and at the moment they are at rest.

The warrior combines the characteristics of all the masculine figures that precede him in the series of major trumps. Like the Fool, he is a fair-haired youth; he carries a wand, like the Magician; his crown and armor recall the Emperor; he masters two living creatures, like the Hierophant; and, like the young man of the sixth card, he symbolizes the idea that, while Purusha is the Lord of Prakriti, he is also, in a sense, her Son, whom she shields and protects from danger.

The young king's crown is ornamented with four triangles surmounted by triads of small circles, alternating with trefoils. These ornaments are placed at the extremes of a double solar cross, thus:

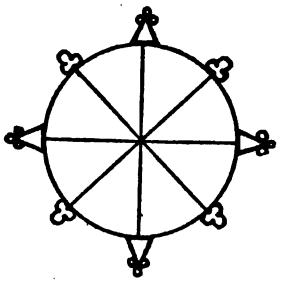


FIG. 1

The purpose of these ornaments is to call attention to a number. Each triangle surmounted by a triad is a symbol for the number Six. Each trefoil stands for Three. Thus the ornamentation represents $(4 \times 6) + (4 \times 3) = 24 + 12 = 36$. Thirty-six is the ancient Chaldean solar number, and the tradition of its significance has been handed down from the earliest times. In connection with the warrior's crown, it has a meaning similar to that of the lemniscate symbol of the Holy Spirit over the Magician's head. The correspondence is rendered closer by the fact that Thirty-six is the

extension of Eight. It should be noted that the solar number is represented by two crosses, one of Twenty-four, denoting the daily circuit of the sun as reckoned in hours, and the other of Twelve, which symbolizes the yearly journey of the day-star, in months.

The rider's armor, as I have said, shows his identity with the Emperor. The three squares on his breastplate have the same general significance as the square in Masonic symbolism. They represent Geometry, or the measurement of the earth. There are three, because occult science teaches that there are three planes of "earth," or matter. This doctrine is also veiled in Jesus' parable of the leaven, which was hid in three measures of meal.

The young monarch's wand, or scepter, is also rich in symbolic meaning. In general it corresponds to the same insignia of the Magician and the Emperor, but it is distinguished from these by the ornament that surmounts it. Levi and others have said that this decoration combines the square, the circle, and the triangle; but a careful examination of Court de Gebelin's version of the design will show that it offers no support to this opinion. What it does represent is, I believe, a combination of the following elements:

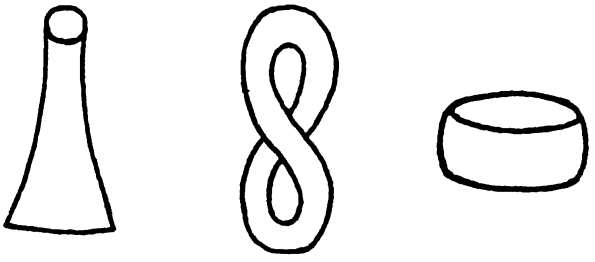


FIG. 2

Each of these has been an important occult symbol for ages. The first is the phallus, denoting the male generative principle, or Purusha. The second is the lemniscate symbol of solar force. The third is the ring representing the cteis, or yoni, the sign of the female generative power, Prakriti.

These three symbols are combined as follows:

Fig 5

The meaning is plain. The cosmic energy is circumscribed, inclosed, and limited by Prakriti and projected through the operation of Purusha. The warrior is triumphant because his trained subjective mind limits the action of the solar force and enables him to project that energy, intensely concentrated, in acts of creative will.

The lunar crescents on the rider's shoulders refer to the astrological meaning of Heth. They represent the positive and negative aspects of the moon, seated in Cancer by day and by night. Levi and Papus also interpret the crescents as being symbols of the Urim and Thummim of the sovereign priest. Levi explains the Urim and Thummim as follows:

"The Urim and Thummim were the above and below, the east and west, the yea and nay; and these signs corresponded to the two columns of the Temple, Jakin and Bohas. When, therefore, the high priest wished to elicit an oracle, he drew by lot the Theraphim, or golden plates which bore the images of the four sacred words, and placed them in threes round the breastplate or Ephod, between the Urim and Thummim, that is, between the two onyxes which served as the clasps to the chains of the Ephod. The right onyx signified Gedulah (another name for Chesed), or mercy and magnificence, the left corresponded to Geburah, and signified justice and wrath."

This shows us that the picture we are now analyzing does represent the very ideas that we were led to expect

in our study of the letter Heth. For the Urim and Thummim, in corresponding to Jakin and Bohas, are symbols of the universal "Yes" and "No" of integration and disintegration.

The starry canopy over the warrior's head will remind Freemasons of their Lodge. So also will the shape of the vehicle, which is what Masons call an "oblong square." The Lodge, like a field, is a place for work, and the aim of that work is the perfection of a Master.

The oblong square to which I have just referred is shown by each side of the car, for the pillars supporting the canopy are equal in height to the depth of the body of the chariot. Thus, no matter from which side the vehicle is approached, it presents a double rectangle to the observer. The correspondence to the pictograph for Heth is obvious. Moreover, the fact that the height of the pillars is the same as the depth of the car will at once recall to occultists the Hermetic axiom, "That which is above is as that which is below"; and it will remind Masons that the same law of analogy stated in this axiom is implied by the declaration that the Lodge is as high from the surface of the earth to the highest heaven, and as deep as from the surface to the center. It is from the surface appearances of the material plane that the occultist reasons by analogy to the transcendent laws of the causal plane; and by applying the rule set forth in the second clause of the Hermetic axiom—"that which is within is as that which is without"—he passes from the outward seeming to the depths of the inner reality.

Papus says that the pillars correspond to the four symbols on the Magician's table. Thus they represent the suits of the minor trumps, the letters of the Tetragrammaton, the four mystic animals, and the four elements. They also remind us of the four occult maxims: To Know, To Will, To Dare, and To Be Silent.

The body of the chariot, being a cube, corresponds to all the occult meanings of that solid. Primarily it represents matter in every form. In a more limited sense, it is a symbol for the body, the word "body" as here used being

a general term that includes all the vehicles of the Ego. It is what Hindu philosophy designates by the term "Kshetra." This word, it happens, shows that Hindu thinkers are in close accord with their Kabbalistic brethren, for, like the pictograph for Heth, it means "field."

The seventh trump represents the Ego as the conscious master of its vehicle. The foundation of this mystery is the Ego's knowledge that it is independent. He who realizes that the body and its environment are merely the instruments through which Spirit expresses itself is not far from understanding that Spirit is not in any sense dependent upon these instruments. Whoever knows this is free from the illusion that the body is the Self, and knows that the I Am is superior to all the conditions that limit personality. "The Victor is in his chariot." This is the habitual mental attitude of the truly enlightened man. The real Self, omnipotent, is now, and always, the rider in the chariot of the body. He who transcends all laws, from whom every law proceeds, is the central reality of every person's daily life. Appearances may often be against this doctrine; but all scriptures declare it over and over again, and the experience of thousands has demonstrated its truth.

The body is like a field. It is opposed to us only so long as we misunderstand and neglect it. If we despise it as being "of the earth, earthy," we shall never be able to use it properly. We have no excuse for despising our bodies. By demonstrating the electrical constitution of matter, modern science has swept away the false notions that were responsible for the futile and disgusting self-mortification of medieval ascetics like Suso. We have now learned that our bodies are centers of limitless energy, which acts according to electrical laws. Instead of a body of darkness, man has a body of light. Instead of a prison for the soul, this body is the soul's protection and shelter. Instead of a hindrance, it is a help. The average human body, however, is a faulty instrument. The vibrations within it are inharmonious. It needs tuning, as it were, in order to establish the necessary harmony; and this tuning, or refining, is what we know as the Great Work.

They who have completed the Great Work are the Masters. They are no longer subject to birth or death. No Theosophical teaching is more definite than this. "A Master," says Mrs. Besant, "is a term applied by Theosophists to denote certain human beings who have completed their evolution. The Master must be in a human body, must be incarnate. We may take, then, as a definition of a Master: A human being who has perfected himself and has nothing more to learn on earth, who lives in a physical body on earth for the helping of man."

To sum up, the letter Heth and the corresponding Tarot trump direct our attention to the fact that the human organism, as a specialization of the universal feminine principle, is the true sphere of human action. It contains all the obstacles that we must overcome, but at the same time it supplies us with all the materials for our work. Hence we need seek for nothing outside, nor need we fear any external influence. Our whole problem is to establish order in the field of the organism. This we do by impressing upon the subjective mind the truth about the relation of the body to the Self of which it is the vehicle, and by acting in harmony with the suggestions we make. The practical application of this general principle is the basis of the yoga system and of every other system of conduct that has been devised in accordance with the laws of life, as revealed in the writings that set forth the doctrines of the Ancient Wisdom.

(*To be continued.*)

THE TONGUES OF MEN AND OF ANGELS.

By Helen Stone Tuzo.

A very popular quotation of the kind that glaringly shows forth a half truth is the hackneyed "What's in a name?" and I confess that I never hear it without feeling a little irritated. Names, and words in general, are such wonderful and powerful things that it is distressing to hear them

spoken of slightingly. What, then, are words, and how should we treat them? They are neither more nor less than the bodies of thoughts and ideas, the projection of the spirit on the physical plane.

They must be clear; that is, their outlines must be distinct, so that it will at least be evident what they do not mean. They must be legitimate, for unlawfully brought forth words inherit always some of the perversity of their parents, and, while they may show a certain gipsy vividness, surely will lack the enduring strength that comes from conscious compliance with the laws of life. Yet they must be products of creative evolution and not mere mechanical complexes, however elegant or exquisite, or they will be like that statue of which Browning says, "There's his Venus, whence we turn. To yonder girl that fords the burn"—they will have no compelling power whatever.

The Mohammedans believe that every picture will exact a bit of his soul from the artist who gave it form, and there is an analogy there with words—only these do not wait for a future day of judgment but carry with them as they are uttered some of the vitality of their progenitors. It takes a great mind to force the words it employs to carry just the intended meaning; no more, no less, as Humpty Dumpty says in the immortal "Alice," "It's a question of who's to be master." Words are frightfully prone to take the bit between their teeth and, like the steeds of Phaeton, to dash their would-be driver to untold destruction. The reason of this is that we do not control our thoughts; how, then, can we control and direct our words? What most of us call thoughts are confused surges of real or imagined sensations and desires, formless agitations of the emotions, or petty calculations for our material advantage. In order to utter clear, accurate, and forcible words, we must marshal and coordinate our thoughts, and in order to do that we must make them clear to ourselves. "I know it, but I can't say it," is a confession of misty feebleness where we ought to have a clean grasp and a discriminating apprehension. But how

can we think save in words? In no other way as yet; but let us see to it that they are the right words.

No casual, haphazard, ready-made clothing will bring out what beauty may lie hidden in our adolescent thoughts; the awkward age must be clad most carefully if we would not embarrass and clog the development of grace and power. Round shoulders and bowlegs are too often the result of the self-conscious shrinkings and crouchings of the inappropriately dressed young person, and thoughts can never reach a gracious, symmetrical maturity if their growth is constricted by an insufficient or hampered by a too voluminous garment.

Fortunately, there is just one word for one thought, and we can, by exercising a rigorous censorship, compel the thought to express itself in that way and in no other. Of course, it is troublesome, but the result amply justifies the effort. There are few pleasures comparable to that of adjusting the form exquisitely to the spirit, and then, besides, we are much more efficient when we do so. To vary the metaphor, accurate aim is as essential to successful gunnery as a powerful explosive or a suitable projectile.

When we say there is just one word for one thought, we are trenching upon occult things. It is equivalent to saying that there is no spirit without matter and vice versa. The duality of manifested life is exemplified in the spoken word, since that which is without form can hardly escape being void as well, until we reach the unmanifested or absolute. And words need more than the speaker; the hearer must be there also to give them their full value, their reason for being. The active and the passive verb (or word) are necessities of language; so also are the subject and the object.

Not only words but language itself is a symbol of creation. In speaking we project our thought in time and space, and the form it takes evokes the very same thought in another mind and completes the cycle of evolution and involution. We may even conceive the "rounds" of a manvantara as separate vibrations which, recurring at regular intervals and being of similar dimensions and quality, may be recog-

nized as sound by a being suitably organized to respond to their repeated impacts and to co-ordinate them in thought. Or we can imagine them as emitted, sound-fashion, by a manifesting intelligence, which thus "speaks the word of creation."

The sense of sound is the ability to translate symbols into reality or to reverse the process. To speak in the physical world is to give forth modulated, standardized sounds in order to convey ideas, just as to hear is to distill from such sounds the meaning of that which caused them to be emitted.

The Hebrew Scriptures teem with instances of this conception of creative words, or words as the response of created things. "The morning stars sang together." Of the powers of nature it is said, "Their sound is gone out into all the earth, and their words to the end of the world." The Logos, or Word, is a manifesting entity, especially along the lines of love and salvation. And yet words, with all their power and beauty, are but finite after all. Eternal light is an intelligible phrase, even though we can not really comprehend the idea; but eternal sound is a contradiction in terms. But since they are finite, we may perfect them. In the palace built by the genius of the lamp for Aladdin there were a hundred windows, ninety-nine of which were set in richly jeweled casements, but one was left plain. When the emperor came to see the wonderful structure, he commented upon this, and Aladdin said that he had left the window thus on purpose that the emperor might have the pleasure of completing the palace. The whole contents of the imperial jewel chest were then brought forth but were inadequate both in quantity and value to make the hundredth window equal to the others, so that Aladdin called the genius and had him complete the task.

In the rich and beautiful language which is the gift of life to us, there are many jewels which may be added from our individual treasure chests. Let us try to speak and to hear only such words as shall create true, ennobling ideas, and so leave our palace nearer to completion for our having lived in it.

THE BELIEF IN IMMORTALITY AN INNATE IDEA

By Eduard Herrmann

PART II.

WE have seen that the Hindu race is not only the oldest among the now living nations, but also the most spiritually minded. Next to the Hindus in reference to age come the Chinese, but not in reference to the other characteristics, for as much as an outsider can judge, the Chinese can hardly be called a spiritually minded nation. One of the reasons for this is that they had two great teachers living at about the same time, the influence of whose teachings produced different results lasting almost up to our time.

Confucius, born 551 B. C., was really not a religious but an ethical reformer, who instructed his countrymen in the precepts of morality, with the principal aim of fitting them for an honest and prudent life. His teachings contain no traces of God, although we find in his writings that he is conscious of a mysterious, inexplicable power pervading the phenomena of life and operating through the laws of nature. Nevertheless, nature seemed to him a stupendous self-sustaining mechanism, existing from eternity, how and why nobody could ever know. Confucius repudiated every kind of speculation, every spiritual tendency of man. His only aim was to direct man's whole attention to the duties of social and political life, and herein his teaching was noble and beautiful. Universal charity, impartial justice, rectitude of heart and mind, pure sincerity play a prominent part in it. Confucius believed that all those virtues could be developed without any spiritual aspirations or religious belief. His teaching is, in fact, a beneficent but unphilo-

sophical materialism, well suited to the understanding of his countrymen. It is a belief that appeals to practical men who are satisfied with this world and neither hope for, nor doubt about or believe in a future one. It counsels industry, modesty, sobriety, seriousness, decorum and even the performance of religious rites as handed down from ancient times. The worship of genii and spirits is part of an august and awful ceremonial, which a wise man will not neglect or despise. "I have nothing to tell regarding them, whether they exist or not," he says. His innumerable followers are satisfied to do as he advises, while the governing classes are still more satisfied with a religion which favors paternal despotism.

About fifty-four years before Confucius (604 B. C.) was born a much greater teacher, by the name of Laotsze. He gave to the Chinese a teaching similar to that of Buddha, since its aim was to render man imortal through the overcoming of the passions, the practicing of all virtues, and the constant contemplation of God. According to Laotsze, man is composed of two principles—one material, the other spiritual; from the spiritual he emanated, to the spiritual he has to return. The soul, the spiritual principle, is, during physical life, enclosed in the body. The soul has to regain its lost immortality by fighting the passions, the impure inclinations and the pleasures of the body. Renunciation is the watchword of Laotsze as of Buddha. Such a highly spiritual teaching was, of course, little adapted to the character of his countrymen; therefore, we see that it was soon corrupted after the death of the sage, while the sect of Confucius, the real skeptics, grew until Buddhism made its advent into China. But what the Chinese have left of spirituality is to be attributed to the teaching of Laotsze.

Nevertheless, the cult of ancestors, which is general in that country, tends to confirm the statement that the idea of survival, which is innate in the human soul, could not be entirely suppressed by the materialistic teaching of Confucius. The latter avoids all philosophical speculation about immortality, it is true, and admonishes his followers to do

the same, but in the Ta Hio (Self-Perfection) he writes: "Death is not destruction properly so called, but a decomposition which resolves each substance into its natural state. The intellectual substance again ascends to Heaven from which it came, the animal spirit unites with the aerial fluid, and the terrestrial and aqueous substances turn once more to earth and water;" which is, in other words, the confirmation of an immaterial and indestructible principle in the constitution of man. He also speaks of the spirits of ancestors as "being everywhere, above us, to the right, to the left, encompassing us on all sides." We do not meet with many such statements in Confucius' writings, but they are sufficient to show that even this greatest of materialistic teachers could not get rid of that small still voice in the heart which constantly admonishes the sceptical reason of the immortality of the soul. Whereas, this is the teaching of Laotsze: "Not to know that one becomes immortal is to be given over to error and all sorts of calamities."[1] To him the spiritual element of the soul is a direct emanation of Tao (Theos), to which it has to return after death. "That which is subtle and spiritual in man is the portion of heaven; that which pertains to flesh and bones is the portion of earth."[2]

Laotsze teaches also reincarnation, which implies personal responsibility for thoughts and acts; furthermore, the Knei, or astral body, is accepted in Taoism, it remains with the body after death in or near the grave, and may be seen as an unconscious phantom, especially if the burial ceremonies have not been carefully observed; in that case the Knei cannot find the needed rest and haunts the living until they do their full duty towards the dead. The Chinese fear these apparitions, as did all the ancient peoples, and deprivation of burial and cessation of the rites for the dead is to them the greatest and most dreaded calamity.

Thus in China also, whether we regard the ancient or modern, the belief in immortality is at least a slumbering reality, a glimmering fire, which sooner or later will burst

[1] From the Tao-Te-King.
[2] Ibid.

into the flame which is destined to destroy the ignorance, superstition and egotism with which the soul of man is surrounded.

We will now consider the Greeks and the Romans, the two nations from whom we have received most of our knowledge and civilization. That the Greek Mysteries taught the survival of the soul is, according to the Secret Doctrine, certain, but when and where the Mysteries began is unknown to us. Some trace them back to a Pelasgian, others to an Egyptian origin. The Pelasgians belong to prehistoric times, and we do not know more of them than what we learn from Aeschylus, Herodotus and Homer, namely, that they came from Asia and settled in Greece. Homer speaks of them as the allies of the Trojans. Respecting their religion we know only that it consisted in a mystic service to those natural powers who influence the growth of the fruits and the earth. They founded the Pythian and Dodonic Oracles and attributed immortality to their gods, who were many.

Aristotle affirms that the idea of survival dates in Greece from the remotest antiquity and that it was impossible to find a trace of its beginning.

Homer, who lived about 850 B. C., speaks of it in both his works, the Iliad and the Odyssey. His conception of the soul is similar to that held by other ancient peoples; the soul of the deceased, or better his eidolon, astral body, leads a semi-conscious existence and still has physical desire; it can be summoned by the slaughter of young animals and magical rites, and it haunts the living if the burial ceremonies are not properly performed.

This notion of survival was accompanied by a belief in reincarnation, as is clearly stated in an Orphic hymn: "When the souls return to the light, they wear upon their ethereal body like hideous scars, all the sins of their lives, and to wash them away they must go back to earth." Even the idea of conscious immortality and of responsibility for the acts committed during life, find expression in the writings of ancient poets.

Thus Hesiod (eighth century B. C.) describes the future existence of the souls: "Wrapped in fluid-like bodies, rendering them invisible, the souls of the righteous wander over the earth, wielding their regal powers. They mark the good and evil deeds and they extend their special protection to such as they have loved in life. As to the souls of the wicked, they are held in Tartarus, where they are punished by the ever-present memory of the crimes which they committed."

The Greek must have received these notions at a very early period in their history, either from the Egyptians or from the Phoenicians. Certain it is that the deeper knowledge was brought to Greece by Pythagoras, who received it in the Egyptian Mysteries. It was this great man who reformed not only the Greek Mysteries, but the whole religious philosophy of Greece. According to his teachings, which is almost identical with that of our Masters in Theosophy, man has not only a physical body, but also a semi-material one, which is the vestment of the soul, the connecting link between body and spirit. At death the soul separates from the body and ascends either into the pure regions of spirit, or remains in the regions of matter, according to the coarseness or refinement of its subtle body, which is influenced by our thoughts and desires. The subtle body, the vehicle of the soul, is formed from the etheric fluid which permeates the whole universe and is, so to say, the intermediary between spirit and matter, the carrier of thoughts. In man it becomes rarefied if his thoughts are good, noble, spiritual, and densified if they are bad, sensual, material. Man unconsciously shapes and builds his finer body which after death carries his soul into the regions to which the soul belongs.

The all-permeating etheric fluid is nothing else than akasa, the astral light, in which are inscribed all our doings. By means of it somnambulists, clairvoyants, sometimes sleepers, get a glimmering of the long forgotten past and are able to see events of the future, like the celebrated Pythia of Delphi who was discovered and instructed by

Pythagoras himself. Those rare glimpses which favored persons may sometimes get while living in a physical body, become our unrestricted experience after death, if the soul is pure enough to deserve this celestial bliss.

But as a rule the soul has to undergo many new incarnations because the ignorance of man prevents him from using physical life as a means for purification and progress. Instead, he accumulates new errors, new sins, which automatically prolong his staying in the nether world, which is full of sorrow and suffering. Man alone is the arbiter of his destiny, he alone selects evil instead of good, as he wills to be led astray by evil thoughts, and it is only just that he should suffer the consequences. Thus, the seeming injustice in our world and the inequality of the character and conditions of men are logically accounted for by Pythagoras, to whom reincarnation is the one great means for perfecting the human race. After Pythagoras came Plato.

Plato not only accepted all the teachings of Pythagoras, but expanded and popularized them through his famous writings, which remain to this day one of the finest monuments of Greek wisdom. The influence of his work was long felt in the early Christian church, and even up to our own time, and especially since the theosophical teaching became known. For in its main points it does not differ from Plato's. This principal teaching is the indestructibility of the conscious principle, which is of divine origin and receives its freedom after the severance from the physical body, which it has animated during life. If the soul is pure, free from passion and sin, the soul lives in constant happiness with the eternal gods, but criminal souls are hurled into Tartarus. Most souls, however, are neither wholly good nor wholly bad, and so have to be purified in Hades (which later became the Christian purgatory); after a certain time they are immersed in Lethe, the river of forgetfulness, and are reborn into another earth-life. But in spite of this memory-extinguishing process, some men have recollections of former lives. With others these recollections manifest only as an intuitive knowledge of innate ideas, and these are

nothing else than experiences made in a former life and stored up in the soul. The consciousness of having acquired them at some time may get lost, but the fact of their being in the soul and manifesting as innate ideas remains.

Another teaching of Plato, which supports the opinion of many that he was an Initiate, is that he regards ideas as images created by the divine mind and having objective existence. To him, ideas are real entities which live from the energy emanating from the creator, and our thoughts if directed to that which is true, good and beautiful, are the offspring of the divine ideas and therefore must participate in their eternal life, while bad thoughts have no divine archetypes and can therefore not last forever. With Plato, Greek philosophy reached its apex. Not being able to soar higher, the later thinkers of Greece slowly went down the mountain of wisdom into the fertile plain of materialistic and sceptic speculation.

In considering the religion of the Romans we learn from Cicero that they began like all primitive people, who are better enabled to receive inspiration from the gods, with a general belief in immortality. "It was," he says, "the universal belief of mankind that death does not destroy a man entirely." Recent discoveries have disclosed the fact that the Etruscans, who were the oldest inhabitants of Latium and the rivals of the Romans, must have been somewhat acquainted with the Egyptian teaching, regarding the nature of man. Later the Romans not only absorbed the whole people in their nation, but also the more important of their religious views, among them the belief in survival and ancestor worship.

Ancestor worship always presupposes an innate idea of immortality, otherwise the need for perpetuating the sacrifices for ancestors would not exist. Why should those sacrifices be necessary and often last for centuries, if the dead were not believed to continue their existence beyond the grave? The Romans observed those customs to the minutest details, just as the Chinese do to this day, and were just as superstitious as the latter. They held that in man's

constitution was an immaterial element which was confined in the grave and continued to desire the necessities of life, like food and drink. The head of the family had the duty to provide for it and thus to insure the peace and happiness of the departed ones. There was no banquet, no festivity in a Roman house, where the first fruits, the first offerings, were not laid upon the altar consecrated to the manes or ancestral souls. It was regarded as a calamity if a family became extinct, and in such cases a male child had to be adopted so that the ancestral souls would not be deprived of the offerings which were necessary for the continuation of their life beyond. A similar custom still prevails in China. Another peculiar custom was the belief of the Romans that the souls of the ancestors abided in the statuary with which they ornamented their houses; in consequence, they carried those statues with them when they had to emigrate, and they also took unto them the statues of the gods of the people they had conquerd.

At a later stage of Roman civilization we find higher ideas about immortality, as for instance, in Cicero's "Dream of Scipio," where he says: "Know that it is not thou, but thy body alone which is mortal. The individual in his entirety resides in the soul, and not in the outward form. Learn then, that thou art a god; thou art the immortal intelligence which gives movement to a perishable body, just as the eternal God animates an incorruptible body."

However, it is a fact that the Romans as a nation never cared much for the life beyond, and their philosophers even tried to stifle that innate feeling of immortality which we can never entirely get rid of. Thus Epicurus, Lucretius and others did all they could in order to rid the Romans of the superstition which favored the belief in a higher being and in immortality. Lucretius says in De Rerum Natura: "The fear of eternal life should be banished from the universe; it troubles the peace of mankind, for it prevents the enjoyment of any security or pleasure."

But Virgil, who was not only his disciple but also his ardent admirer, cannot help giving expression to his belief

in survival and more, in reincarnation. In the Aeneid he says, "After death the souls come to the Elysian fields or to Tartarus, and there meet with the reward or punishment of their deeds during life. Later, after drinking the waters of Lethe, which takes away all memory of the past, they return to earth."

And Ovid, who lived a little later (16 A. D.) writes in his most celebrated work, the Metamorphoses: "Nothing perishes; everything changes here upon the earth; the souls come and go unendingly in visible forms; the animals which have acquired goodness will take upon them human form."

Thus we see that the fight between the believers in immortality and those who do not care to listen to the still, small voice in ourselves, which affirms it, is very old. For not only in Rome do we find materialistic philosophers, but in every country of the world, even in India itself. That does not diminish the importance of the fact that all ancient civilizations show the same persistent affirmation of immortality, at least as long as those civilizations are not yet on the road to decay and disintegration, caused by misuses of power and by materialism.

There is another race the cult of which gives much food for thought in regard to the question which we are here considering, namely, the Celts and Gauls. Although we cannot say at what time the Celts immigrated to Europe, yet we know from the remnants of their language and more still, from their religious views, that they belong to the Indo-German family which settled in Greece, Bohemia, Germany, Spain, and principally in France and Iceland, during the migration of nations. They came probably from some part of Asia and brought with them the most important and valuable bequests of India; the firm belief in immortality and in reincarnation. Many Roman writers speak admiringly of their philosophy, and it is said that in the temple of Delphi a place was reserved for Bel, the god of the Celts. Herodotus (484 B. C.) speaks of them on several occasions and refers to the high value of their philosophical doctrines.

That the Druids, the priests of the Celts and Gauls, must have been highly educated is confirmed on all sides; they are even said to have been connected with the Pythagorean school, and the similarity of their doctrines with those of the great teacher, makes this very probable. Accordingly we find that they believed the immaterial part of man to be an emanation of Divinity, which, before animating the human body, had to dwell in plants and animals. It has to incarnate many times in inferior worlds, like our earth, and also in higher worlds, the moon forming a welcome resting place for the incarnating souls which by this process gain higher and greater perfection until they arrive in gwynfid, the world of felicity. It is remarkable that the Gauls recognized the essential difference between animal and human souls and consequently never fell into the error of metempsychosis, that is, the belief held by the later Greeks, that human souls could return into the body of animals.

Caesar claims that the Druids possessed great astronomical knowledge. The Welsh Bardic tale of Taliesin confirms this. They certainly knew that the earth moves, for the ancient bard asks, What it is that upholds the earth, so that it cannot fall while gliding unrestingly on its wonderful path? Yes, a great journeyer is the world, Taliesin says. The Druids seem to have been occupied much with the study of the moon, which was sacred to them. Their belief that she was the dwelling place of discarnated souls gives rise to the supposition that they must have known about the lunar pitris, or at least Pythagoras' teaching, according to which the moon was the place from which the souls redescended to earth. We will probably never know in full how great the science of the Celtic priests was, for their menhirs and dolmens tells us little, and the Greek and Roman writers did not understand more of the secret teachings and of the peculiar rites of the Druids than what we find in their astonished appreciation of Druidic learning. But one thing is certain: the Gaulish and Celtic belief in immortality and reincarnation was stronger than that of any other then living nation, as Valerius Maximus (42 B. C.) says,

"they do not hesitate to lend sums to be repaid in the next life."

In concluding I want to mention one other people who has the peculiar reputation of being the only civilized people which does not believe in the survival of the soul, the Hebrews. Let us see if they are really the only ones who do not partake in what I have called an innate idea. It is true that immortality is not mentioned in the Mosaic Law, which nowhere appeals to the idea of an after life, in order to impress the necessity of moral living, on the chosen people. Why Moses, the initiate, kept this teaching secret, we will probably never know and it is useless to speculate about this fact, since we know nothing certain about the great lawgiver and least of all about the authorship of the Toro or five books Moses called Pentateuch, which is not any more credited to Moses himself. As Dr. Davidson says in his introduction to the Old Testament, "There is little external evidence for the Mosaic authorship and what little there is does not stand the test of criticism . . . The objections derived from the internal structure are conclusive against the Mosaic authorship."

But there are other ancient Hebrew writings from which we may get information regarding their belief in immortality, for instance, the Book of Wisdom attributed to Solomon,[4] the Vision of Ezekiel,[5] the Book of Job,[6] of Daniel,[7] of the Maccabees[8], and they all express not only a belief in survival but also in resurrection, like the following:

"For I know that my redeemer liveth and in the last day I shall rise out of the earth and I shall be clothed again with my skin and in my flesh shall I see my God."[8]

Now it is true that the sayings of a few prophets do not prove much for the belief of an entire people, and it is probable that the Hebrews only began to pay attention to the idea of immortality after they came in contact with other highly civilized people. But there are two other points which

[4]Tusc. Disp. I, Chap. 12. [5]Wisdom II, 22, 23. [6]Ezekiel XXXVII, 3-7. [7]Job XIX, 25-27. [8]Daniel XII, 2. [8]Maccabees VII, 22, 23, 36.

deserve our attention. The first one is the difference in the translation which Hebrew scholars employ and which sometimes reveals an entirely different sense, as for instance the passage in Genesis II, 7: And the Lord God formed man of the slime of the earth and breathed into his face the breath of life, and man became a living soul," which has been newly translated as follows: "The Lord God joined to the material organs of man the intelligent soul (nichoma) bearing the breath of life, rouach (that which follows it in all lives), and the bond of this union of the soul with the gross body was a breath of life, nephesh."

Much debate has arisen in regard to the correct interpretation of these Hebrew words, but it is certain that they are simultaneously used in the Old Testament and probably mean to say that man consists of body, soul and spirit.

The other point I want to call attention to is, that the ancient Hebrews practiced a kind of ancestor worship in that they took great care to accord their dead ones a consecrated burial, in order to avoid all suffering which otherwise would befall the souls of the dead. If this is not proof for the belief in survival, then I point to the practice of necromancy, an example of which is given by Samuel conjuring up the witch of Endor. This practice was later forbidden by penalty of death.

But if the belief in immortality is veiled in the Old Testament, it is certainly brought to absolute clearness in the Zohar and Kabala. It is true that both these works are of a later date, the Zohar having been written A. D. 121. The teaching given therein is similar to that which we find in the Secret Doctrine. "Man in quitting this earth strips himself little by little of his covering of vices. His soul returns to the substance whence it came, after having by a series of transmigrations, recovered consciousness of itself and after having thus developed all its latent powers."

This is enough to show that the Hebrews, like all the ancient and modern people we know, have that innate idea of the immortality of the soul, which is the inextinguishable

beacon light in the higher evolution of man. It is inextinguishable indeed, but it can be darkened, and even made invisible for a time, by the storm of our passions and by cold, heartless reasoning, and that is the greatest calamity which may befall an individual as well as a nation. For it always foretells the final doom of that nation. Let us remember what Buddha says in The Wheel of the Law: "It is better to believe in a future life, in which happiness or misery can be felt; for if the heart believes therein, it will abandon sin and act virtuously; and even if there is no rebirth such a life will bring a good name and the reward of men. But those who believe in extinction at death will not fail to commit any sin that they may choose, because of their disbelief in a future."

THE SOJOURN OF THE CHILDREN OF ISRAEL IN EGYPT

By Orlando P. Schmidt

THE "walls" of the Mediterranean guarded the "entrance to Egypt," and travelers coming from the east were not allowed to pass through them without first obtaining official permission to do so.

Thus, the traveler, after passing through the "walls," would approach Avaris, or Pi-hahiroth, which was flanked by the fortress, or tower, called Migdol. In other words, a traveler entering Egypt through the "walls" would have to pass in close succession, Migdol and Avaris (Pi-hahiroth). This explains why Moses in referring to the "camp by the sea" uses Migdol and Pi-hahiroth interchangeably. We must bear in mind that the course of the Nile in front of these places was only a little north of east, and that, in the course of ages, it had thrown out at its mouth a long and narrow tongue of land which was described as being "over against," or opposite, Mount Casius. A straight line joining these two points would form to the south of it a spacious bay, the coast line of which along the Desert of Shur was represented at the time of the Exodus by the south side of a deep and treacherous bog, which extended from the "walls" northeastwardly to the foot of Mount Casius, where a narrow tongue of land separated it from another bog known as Lake Sirbonis. The camp of Israel, therefore, was immediately in front of the narrow and low-lying sand-dune which at that time divided the water of the sea from the waters of the bog just mentioned.

The chariots and horsemen of Menephthah, who pursued after the Israelites, came by way of Daphnae and Zalu (the Zoar of the Bible), so that the first of these places which they reached was Pi-hahiroth. After they had occupied this

city, or encamped in front of it, the retreat of the Israelites was effectively cut off, and it appeared to the Egyptians that they were hopelessly entangled in the land, and shut in by the sea on the north, the bog on the east and the Desert of Shur on the south. "But the best laid schemes of mice and men gang aft aglee."

Now let us retrace our steps and follow the Israelites on their memorable journey from the beautiful city of Ramesses to the time-honored Walls of Uaz-et Ur-et.

The Israelites in their hurried flight, knowing that Menephthah would be apt to again change his mind after consenting to let them go, wisely avoiding the strongly fortified military road by way of Daphnae and Zoar, chose the most direct road leading from Tanis to Succoth. This road ran in a southeasterly direction to a place in the district of Goshen situated on the Pelusiac arm of the Nile, the site of which is now marked by the village of Es Salihiye, and thence to the Wady Tumilat in the vicinity of the lakes of Pithom. Strange to say, this road exists to the present day, as a traveled trail, from San to EsSalihiye, and thence to the neighborhood of Ismailiye.

In traveling from Tanis to Succoth the general course of the Israelites was southeastwardly, and we can safely assume that they encamped between Pithom, in the Wady Tumilat, and Lake Timsah, which at that time extended farther west than it does at present. Then as now, the road to the Gulf of Suez branched off near the present railroad station of Nefisheh, about four and one-quarter miles southwest of Ismailiye, where the mountain plateau, which bounds the deep depression known as the Wady Tumilat, on the south, turns steeply and abruptly to the south.

The general impression among orthodox theologians of little faith and less learning has been heretofore that the Israelites, after removing from Succoth, turned south and journeyed on to Etham, "in the edge of the wilderness," where they encamped, and further that when they removed from Etham (in the edge of the Desert of Etham, mark you!)

they turned again and journeyed south, encamped on the west side of the Gulf of Suez (erroneously called the Red Sea) between the steep and precipitous mountain on the west and the Gulf on the east. But where do these gentlemen, who are so anxious to get to the Red Sea without delay, place Pi-hahiroth, Migdol, Shur, Baal-zephon and the Desert of Shur? Is there even so much as one scintilla of evidence, sacred or profane, that anyone of these well-known places were ever situated in the vicinity of the Gulf of Suez?

As we all know, the timely discoveries of Prof. Edward Naville have settled all doubts about the location of Pithom, or Succoth. It was in the east end of the Wady Tumilat and close to Lake Timsah. There never was any authority for placing it near the west end of the Wady Tumilat. It is the same identical city called Patumos by Herodotos, and it does not require an expert Egyptologist to see that Pithom and Patumos are simply variants of the original Per-tum, that is, "House," or "City," of Tum.

Herodotus, in speaking of the canal to the Red Sea, which was begun by Neco, the son of Psammetichos I, and afterwards completed by Darius, says:

"He first set about the canal which leads to the Red Sea, and which Darius the Persian afterward completed. Its length is a voyage of four days, and in width it was dug so that two triremes might sail rowed abreast. The water is drawn into it from the Nile, and it enters it a little above the city of Bubastis, passes near the Arabian city of Patumos, and reaches to the Red Sea. The parts of the Egyptian plain that lie toward Arabia were dug first; above this plain is situated the mountain that stretches toward Memphis, in which are the quarries. Along the base of this mountain, therefore, the canal is carried lengthwise from the west to the east, and then it stretches to the defiles, passing from the mountain toward the meridian and the south inward, so far as the Arabian Gulf. But in the part where is the shortest and most direct passage from the northern sea to the southern, which is the same as that called the Red Sea, namely, from Mount Casius, that separates Egypt from Syria, from

this point the distance is 1,000 stades (100 miles) to the Arabian Gulf; this, then, is the most direct way; but the canal is very much longer, in that it is winding."—(History II, 158.)

This statement is profoundly important in many ways, but, confining myself for the present to its bearing on the Wady Tumilat, the location of Pithom and the transverse depression extending from lake Timsah to the port of Suez, it shows conclusively that the canal in question branched off from the Pelusiac arm of the Nile a little above the city of Bubastis. It was carried lengthwise, that is, from west to east, along the base of the mountain that stretches toward Memphis, and in which are the celebrated Mokattam quarries, passed near the Arabian city of Patumos, and then, turning abruptly to the south, continued on to the Gulf of Suez.

It is significant that Herodotus, with his proverbial accuracy, describes Patumos as an "Arabian" city.

Thus the first two of our stations, Ramesses and Pithom, are now fixed beyond a reasonable doubt. Beyond these we next come to Etham in the edge of the desert, which is also identified as the Desert of Etham. As the Desert of Etham was between the Desert of Shur and the Desert of Sin, there is no possible escape from the conclusion that Etham, or Chetam, was either east, or northeast, of Lake Timsah.

In the eighth year of Mėnephthah, as we have already seen, certain tribes of Edomites, on their way to the lakes of Pithom, in the district of Succoth (all familiar names) were permitted to pass through this Chetam, or Etham. Remember, the Exodus occurred in 1491 B. C., and this was in 1488 B. C., only three years later.

Just as the Israelites' journey northeastwardly from the Lakes of Pithom to Etham, so did these tribes of Edomites journey southwestwardly, over the same road, from Etham to Succoth, where they found abundant pasturage for their herds and flocks. O, ye of little faith, who are always afraid that something may turn up to upset the Bible narrative!

The journey from Etham to Pi-hahiroth, Migdol and the seashore was a comparatively short one.

That Pelusium and Pi-hahiroth were identical is shown by the following:

Ammianus Marcellinus (Book XXII, chapter XVI), mentions the city of Pelusium as a "noble city," adding that Peleus, the father of Achilles, "was ordered to purify himself in the lake adjacent to the walls of the city."

This agrees perfectly with the site of Avaris, for, as we have just seen, the walls of this Hyksos fortress were protected on their west and south sides by lakes, the larger of which was called Lake Pa-zetku.

Of course, the name Pelusium was not derived from Peleus, but, as I endeavored to show about seventeen years ago, from Per-nuzem, the sacred name of Pi-ha-hiroth. Like Pi-ramesses, Pi-thom, etc., Per-nuzem, in the vernacular of this region, became Pi-luzem, for we often find the Egyptian "n" pronounced like "l" (comp. Utnas and Utlas). I have explained this more in detail in an article published in "Biblia," entitled, "The Site of Pi-ha-hiroth." As we have already seen, Pelusium was situated on the east (or more exactly south) side of the Nile, about three miles above its mouth, which proves that when the Israelites were "encamped by the sea" in front of the narrow ribbon of sand which separated the waters of the sea from the waters of the bog, they were in fact "beside Pi-ha-hiroth." And I may here repeat that Chaeremon and Lysimachos, in their confused versions of Manetho's account of the Exodus, substitute Pelusium for Avaris, showing, beyond question, that Avaris was the later Pi-hahiroth, which, in turn became the City of Pelusium.

Having satisfactorily identified each and all of the camping places in Egypt, including Shur and the Desert of Shur, and having accounted for the "going back of the sea" through the natural agency of a "strong east wind" blowing all night, I may as well, in conclusion, say a few words about the mysterious "pillar of cloud."

In the first place, I do not believe that Moses, who was

so well acquainted in Egypt, ever used this expression. It is as faulty as "Red Sea" for Yam and "father" for ab. What is actually meant by the present "pillar of cloud," however, is evident.

It is well known that certain cyclonic conditions of the air over the deserts of Egypt occasionally raise veritable pillars of sand and dust which hide everything from view. Thus R. Talbot Kelly, the celebrated painter and writer, in describing the view from the top of the Mokattam Hills behind the Citadel of Cairo, says:

"I very much doubt if there is anywhere a more impressive series of views than may be seen from the Gama Gauchy, and this year I witnessed from it one of the weirdest effects I have ever seen in Egypt. It was approaching sunset, when a certain dust storm of yellow fog, which in spite of the high wind appeared motionless; the sky was obliterated, and the very ground I stood upon had disappeared. Nothing was to be seen in any direction except the domes and minarets of the tombs of the Memluks, which, without visible base, reared their ghostly forms in mid-air. Behind them was a luminous veil focusing in a central point of sickly whiteness, which represented all that could be seen of the setting sun." —("Egypt, Painted and Described," page 68.)

When the Egyptians pursuing after the Israelites overtook them "encamped by the sea, beside Pi-hahiroth, before Baal-zephon," we are told that a "pillar of cloud" removed from before them, and stood behind them; "and it came between the camp of Egypt and the camp of Israel; and there was the cloud and darkness, yet gave it light by night; and the one came not near the other all the night."

Here again we are not required to believe that the ordinary laws of nature were set aside. A dense pillar of intermingled sand and dust, raised by a whirlwind in the higher regions of the adjoining Desert of Shur, was wafted over the "flats" around Pi-hahiroth, and remained stationary there in spite of the wind.

Reductio ad Absurdum

The reader has just seen the **actual** route traveled over by the Israelites on their way from the City of Ramesses to their camp on the east coast of the Gulf of Suez, in the Desert of Sin, a route chosen with consummate wisdom and verifiable, in the light of the latest discoveries, from start to finish.

We will now apply the same crucial tests to the commonly accepted theory, according to which the Israelites, after starting from the City of Ramesses, in the "Field of Zoan," journeyed southwardly to Succoth, in the Wady Tumilat, thence southwardly to an imaginary Etham located somewhere in the Isthmus of Suez, between the present Lake Timsah and the Gulf of Suez, and thence to a point on the west side of the gulf, opposite the Desert of Sin. According to the Mosaic account, the encampment at the last named point is required to be "beside the sea," "between Migdol and the sea," "before Pi-hahiroth," and "over against Baal-zephon."

In addition to this, the camp is required to be in front of the Shur, or "Wall," of Uaz-et Ur-et, and north of the Desert of Shur, and further the Israelites, while in this camp, must be "entangled in the land," and "shut in by the desert."

In the first place, there is no evidence whatever that any of these places, or localities, were ever situated in the vicinity of this point, or anywhere else on the Gulf of Suez.

If the passage "through the midst of the sea" had been, in fact, across the Gulf of Suez, the Israelites would have emerged in the Desert of Sin, some distance south of the oasis of Elim (Aalim), which was likewise in the Desert of Sin. Here they would have been on the direct road from the so-called "Red Sea" (Yam Suph) to their objective, Mount Sinai.

Are we to assume, that, after safely reaching this point on the east side of the so-called "Red Sea," the Israelites and their leader Moses deliberately **turned back** and journeyed **almost due north,** for three days, through the Desert of Sin,

and without stopping at the oasis of Elim, until they reached the Bitter Lakes? What possible motive could there have been for wilfully venturing back into the lion's mouth after they had just succeeded in effecting their escape from Egypt?

But what did the Israelites do after they removed from the Bitter Lakes? As to this there can be no possible divergence of opinion between the most liberal-minded scientist and the most orthodox theologian—**they journeyed to Elim and encamped there.**

To assume that the Israelites, on removing from their camp by the sea, between Migdol and Shur, passed through the midst of the Red Sea, involves the further assumption that they then reversed their course and marched, first, to the Bitter Lakes, second, back to Elim, and third, back to their former camp on the Red Sea. To have done this under these circumstances would have been not only unnecessary but idiotic.

In order to adopt this preposterous theory we should also have to change the Mosaic account, for he tells us expressly that the three days' journey to the Bitter Lakes was through the Desert of Shur, which was about one hundred miles north of the Desert of Sin. As if he had foreseen the fatal errors which would arise in the dim future respecting the route of the Exodus, Moses goes on to tell us that the Desert of Sin was between Elim and Mt. Sinai. Thus the camp on the Red Sea was in the Desert of Sin, and we accordingly find that the Israelites on removing from this camp marched right out into the Desert of Sin and continued on this direct course until they reached Mount Sinai. In fact there were no intermediate stations between the Bitter Lakes and Elim, or between Elim and the Red Sea.

It seems that the Israelites, after wandering around in the desert for forty years and after conquering and taking possession of the Land of Canaan, lost all recollection of the route they had traveled over in Egypt, for, as far back as 250 B. C., the "Seventy," assembled in Alexandria, that is, in Egypt itself, seem to have known as little about it as our learned theologians of the present day. Even Josephus, a learned rabbi and renowned historian, assures us, in defiance

of the Mosaic record, that the Israelites journeyed from "Letopolis, a place at that time deserted, but where Babylon was built afterward when Cambyses laid Egypt waste, but as they went away hastily, on the third day they came to a place called Baalzephon on the Red Sea." (Antiq. XI, 1). This Babylon was built on the site of Cher-charau, a city founded by the Followers of Horus at the place where the Nile in ancient times divided into three branches, the Pelusiac, the Sebennytic and Canopic. Herodotus transcribes the name very correctly, "Kerkarsorus." It was situated on the east bank of the Nile, nearly opposite to Memphis.

It is easy to see why Josephus attempted to thus change the true route of the Exodus. He naturally supposed that Menephthah, at the time of the Exodus, was in Memphis, and therefore placed the Israelites on the opposite side of the river in order to make it appear that they were near at hand.

Being fully aware of the manifold difficulties involved in the passage of the Red Sea, and, at the same time, anxious to make the account appear as plausible as possible to the Romans, he shrewdly omitted all mention of Ramesses, Succoth, Etham, Migdol, Pi-hahiroth and Shur, places which might have been easily identified at that time, and singled out for his purpose the sanctuary of Baal-zephon, which no longer existed and, therefore, could not be readily identified.

We are led to believe that the Israelites journeyed from Letopolis, in the neighborhood of Memphis, to the "place called Baal-zephon on the Red Sea" in the short space of two or three days, and this without encamping at any intermediate station. The Mosaic account, which he professed to translate into Greek, bears the impress of truth on its face, but this puerile invention is contradicted from beginning to end by all the evidence which has been marshalled on the subject.

How are we to determine whether or not any given historical event is true? In order to be true it must be supported by competent evidence, and must agree, as to time, place, and manner of occurrence, with all the surrounding circumstances.

On this great touchstone of variety all artificial theories of the Exodus are sure to be wrecked.

In order to make up for the obvious omissions and palpable perversions of fact to be found in his account, Josephus gives us a graphic description of the narrow defile between the steep and precipitous ridge of mountains, on one side, and the deep waters of the Gulf, on the other, but he does not attempt to explain how such a multitude of people, with their herds and flocks, managed to wedge themselves into such a narrow defile, or to find sufficient room for such a large encampment. Will any fair-minded scientist give this ridiculous account, invented fully fifteen hundred years after the occurrence, the preference over the contemporaneous, sober and truthful account of Moses?

The Red Sea is not mentioned in the Mosaic itinerary until after the removal from Elim. It is simply begging the question to render sea "Red Sea." And Prof. Naville, recognizing these difficulties, offers a theory of his own, according to which the "Sea" through the midst of which the fleeing Israelites passeed was the lake now known as Lake Timsah, that is, the ancient Kem-ur, or "Great Black." But why should the Israelites, with the highway from Pi-thom to Etham open before them, have turned aside to cross this body of water? Etham was in the "edge" of the wilderness of Etham and by crossing Lake Timsah they would, after much unnecessary trouble and danger, have emerged in the same identical "edge" of the desert.

On the other hand, how can we bring Pi-hahiroth, Migdol, and Shur down to the west coast of Lake Timsah, for this novel theory, if true, would require them to be on the **west** side of this lake. Why is it that none of the contemporaneous authorities, which we have quoted, mention any of these places in this locality?

If Migdol had been here the expression "from Migdol to Syene" could not have been used as synonymous with "the land through its length and breadth." Hence we are bound to assume that Migdol, in front of the "Walls," marked the extreme northeastern point of Egypt.

The Stela of Menephthah.

In referring to the mention of the "People of Israel" found at the close of the "Hymn of Victory" inscribed on the verse of the Stela of Menephthah, I promised to analyse this contemporaneous evidence more in detail.

The Israelites and the flight from Egypt are mentioned in connection with several neighboring nations, such as the Libyans, Hittites, Canaanites, and the condition of these foreign nations is briefly contrasted with that of the Egyptians under the fortunate reign of Menepthhah. Thus we are told, that Libya has been wasted, that all manner of calamities have overwhelmed Canaan, that Syria may be likened unto a widow of Egypt, and finally, that the "People of Israel" have become fugitives, "their provisions are destroyed."

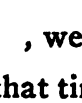
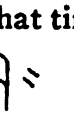
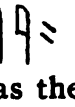
It is evident that, when this was written, the Children of Israel had just passed through the midst of the Sea to be swallowed up in the wastes of the inhospitable Desert of Shur; they were "without provisions" and starvation was staring them in the face.

To heighten the poetical effect of this desperate situation our poet laureate goes back to the IV and V Dynasties and uses the archaic expression, "Israel, his people" **(Israel, rom-uet-ef)**, modelled after the familiar **Ra, ded-ef; Shepses, ka-ef; User, ka-ef.**

Following the startling discovery of this unique record, its supreme importance was somewhat impaired in the eyes of the world by the way in which it was first transcribed and interpreted by certain Egyptologists who had axes of their own to grind. Instead of reading the name, as it was plainly written, "Is-ra-el," they corrupted it into Is-i-ra-al-e, carried the masculine pronoun ef, which was affixed to rom-uet, over to ket and used it to coin a new, and theretofore unheard of word, to-wit: the nondescript fak-et, and wound up by rendering per-uet (provisions), "posterity."

Israel is written phonetically, the three vowels "I," "a," and "e," being expressed by appropriate signs. "I" (pro-

nounced **ee**, as in need) is written thus: and "s," thus: , but in arranging these signs symmetrically, that is, so as to form artistic rectangles, our learned scribe arranged them, as follows:

Every competent Egyptologist, however, knows that this is not I-s-i, but simply I-s. To indicate that the two blades , were to be pronounced **i** and not **aa**, it was customary at that time to place immediately behind them, thus  , but, as we have already seen, it was difficult to arrange these signs artistically; for example, we often find  , "Thi," (the name of the Mitannian queen, who was the wife of Amenophis III and mother of Amenophis IV) arranged thus , but it would be fatally erroneous to read this, "Thii," as some writers still persist in doing. In  we have the rectangular arrangement, to wit: , which was considered to be essential in monumental inscriptions. Bear in mind that the inscription on the Stela of Menephthah was not intended to be hidden from public gaze in the dark recesses of a tomb, but was publicly exhibited to the world in the funerary temple of this Pharaoh. Being in a sense decorative, the inscription had to present, so far as possible, an artistic appearance.

The descriptive word applied to the Israelites is **ket** (alien), which means "fugitive," or "outcast." In the Harris Papyrus of Ramesses III it is used in the analogous sense of "living in banishment abroad."

The meaning of **ban** is equally clear. Like the Anglo-Saxon bana it means "ruin," or "destruction."

Per-uet is the plural form of per-et, and means "grain," or "provisions," in fact, long before the discovery of this stela, I had re-named the Per-et Season, the "Grain" Season.

(To be concluded.)

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GHOSTS THAT NEVER WERE MEN

Children of Humans and Elementals.

IN these two instances, of generation by the union of two humans and of the birth of the psychic body of a higher order of man by self-generation, are indicated some facts about the union of a human with an elemental. There again the physical basis has to be a human cell, a germ cell. Of the two beings one is human, male or female, and has a physical body and a mind, and the other being has no physical body and no mind. It has not an astral body such as humans have. All that need be stated about it is that the elemental belongs to one of the four elements of the earth sphere; that through the elemental acts world desire; and that the form of the elemental is the form of that element, as human. It does not matter for the time being where the form came from any more than where the human came from. There is then only one being of the two which can furnish a physical germ cell. Such a germ cell, however, as a human at present can furnish is not far enough developed, and so does not permit in it the action of both the masculine and the feminine forces. Whether there is to be a union of a human and an elemental, followed by human issue, depends, in the first instance, on the germ cell which the human can provide. The germ in the cell is furnished by the human elemental in the human physical body. That elemental, however, is moulded and adjusted only to the male force, or to the female force.

For a human partner to be suited to union with an elemental the human elemental in the human partner must be strong, developed, raised beyond the ordinary state. It must have left the ordinary condition sufficiently far behind, so that it can produce a cell in which one of the forces is fully active and the other at least not entirely in abeyance. The development need not to have progressed as far as that of a person who may become self-born; yet it must lie along the direction in which such a one has traveled. When a human has such a human elemental then certain elementals of a higher order are attracted, and seek association with the human. It is for the human to decide whether he will or will not have union with the elemental.

If the human consents, the elemental partner will have to become so material as to permit physical union. The elemental, man or woman, has no physical body and can provide no germ cell. Therefore it is necessary that through the one germ cell furnished by the human, man or woman, both forces should act. The elemental, man or woman, borrows physical material from its human partner to clothe itself in flesh for the union. Before their union the elemental will appear to its human partner, but it does not gain physical solidity in flesh until the transference of some cells through the astral body of the human. The human elemental of the human partner contains parts of all the four elements, and so has the element to which the elemental partner belongs. By the consent of the human a connection is naturally made between his human elemental and the elemental partner when it appears to him. Through the human elemental the astral of the human is drawn into the elemental partner, and with the astral—which is the form body of the physical —follow some physical cells. This transference may be made several times before union. With the astral form and the physical cells from the human partner, the elemental takes on physical visibility and solidity. Then at the union there are two solid bodies; but only the human can provide a germ cell. One energy acts through the human according to the sex of the human, male or female, the other acts

through the elemental and awakens that side of the human germ cell which was dormant. So both forces acting in that cell are centered by the third factor, which will develop into the child when born. Conception then takes place, gestation and birth follow. They, of course, proceed with the woman, be she human or elemental. In return for what the elemental has received the human partner gets the direct force not only of the element of the elemental but of all nature, and so is made whole for his temporary loss of physical cells. The elemental partner may retain visibility and solidity, or it may not, according to the conditions. The humans may be male or female, and the elementals of course appear correspondingly in female or male form. The method here described is easily understood as applied to the human female. But it is no different in case of an elemental female and a human male. The basis always is the nature of the physical germ cell which can be furnished by the human.

A partition stands between the human and the elemental worlds. Fortunate for the human race and for the world that the only way of human generation known is reproduction through two humans of opposite sex. For, in the present state of humanity, if other methods were known, beings who press around the threshold of physical life seeking thence to enter into the physical world would gain entrance. They are kept out. A higher type of human is needed before the better order of elementals will consort with man. (See The Word, Vol. 21, pp. 65, 135). At present lower types only surround man. Against them the door is closed. There is this likeness between the lower elementals and average humanity—which is indeed largely elemental, too—that both care nothing for responsibility, and desire only pleasure and fun. The lower elementals care nothing for immortality. They do not know it, do not appreciate it. All they want is sensation, fun, sport. The better class here spoken of are elementals which are more advanced. These may and do have human shapes, though no physical bodies. They desire immortality, and gladly pay any price for it. They long to become human; and, because it is only through

the human they can gain their immortality, nature drives them to consort with a human. They are driven by instinct; it is not a matter of knowing. But immortality is not gained at once by mere consortion with a human. If the partition between the physical human and elemental worlds were removed, the higher orders would keep away and lower elemental races would pour into this world. There would be a degeneration of the human race. It would be thrown back for ages in evolution. In fact, were such a condition to come about, the great Intelligences would be required by the laws to destroy a large part of the human world. The reasons for the degeneration would be manifold. Some humans would be able to gratify their sexual tastes without seeming responsibility. Others would gratify their lust for power by the use of elementals in magic. The balance between compensation and work of all kinds, including artistic and scientific, would be destroyed far beyond anything now imagined. Then karmic adjustments would necessitate a wiping out of the race.

Before the partition between the elemental and the human will be removed the human, man and woman, must be in right condition and must realize the sanctity of responsibility and excel in self-respect, self-denial and self-restraint. If the human has the qualities, physical and mental, and the right attitude of responsibility for union with elementals the partition will be removed. Intercourse would then not only be possible; it might be proper.

By right physical conditions is meant that the human would have a sound body, that he would have proper alimentation, be able to digest and assimilate his food without fermentation and putrefaction, have a right balance between the white and red corpuscles of his blood in the circulation, a full and even respiration, and be abstemious and clean sexually. The mental condition has to be one where he desires to be responsible and is conscious of his duty to progress himself and aid others in advancement. These two are the right conditions. Then a better class of elementals would seek the recognition of man and desire intercourse,

and then, too, the human elemental of the human would have been physically reinvigorated, and through the human elemental the physical body would produce the kind of cell which makes the union with an elemental possible.

With both the right physical and mental state in a human and the right disposition in an elemental meeting in union, the partition will be removed and the third factor will be present at the union. The masculine or feminine force furnished by the human and converging in the opposite force working through the elemental is fused in the human germ cell by the third factor, who "seals" the conception. The issue would be an entity human in form, physical in body, and with or without a mind. This product might have two characteristics, the solidity of the human being and also the elemental powers, especially those of the particular element of its parent.

The parent elemental would by contact with the mind of its human associate have impressed upon it something of the mental light, similarly as the personality in a human body is impressed and affected by the light of its mind; but it would not be immortal, that is, it would not have an immortal mind. What it would get by the constant association with a human and the use of the physical cells received from and appropriated by it through the human elemental of the human would be a personality. It would develop in itself a model of a personality and then a personality. A personality would mean that, although it is without mind and not immortal at death, there would at that time pass over a germ which would have the power to be developed into a new personality. Having a personality, the elemental could in its daily life not be distinguished from an ordinary human. For all that can be sensed even of the human is its personality. Moreover all personalities in given surroundings act largely according to forms; further, there is a peculiar reflection of mind by which the absence of an individual mind is disguised.

A pattern is set in the astral light for each of the vari-

ous regions of the earth, by which patterns humans act. Under these slowly changing models humans form their habits, their customs, rites, sports, amusements, style, and wear their clothes. All these matters vary for different parts of the earth, some of them small, some large. The humans, because of their minds, do not rigidly follow the patterns. An elemental having recently acquired a personality as stated, responds readily to the demands of the patterns. So the elemental falls at once into line with the rest of the inhabitants and acts even more naturally and gracefully than they. An elemental which has but recently acquired a human form and has come from the invisible element full fledged into the human world cannot be noticed as different from humans, except that it appears fresher, newer, more graceful. It speaks and acts intelligently—and yet it has no mind. It has no individual mind. Its apparent reasoning and intelligent actions are caused by the impressions received from its human partner, and further from the collective mental powers of its human associates in the community. They reflect on its nervous mechanism, and it responds. The elemental can act as hostess, housekeeper, business man, farmer quite as well as the average. In business matters it will even be shrewder, because it has the instinct of nature behind it, and is cognizant of the intention of others. If the elemental acquires a personality it can, therefore, not be distinguished from ordinary humans, even though it lacks the individual mind.

In fact, the average humans today live an elemental life, only they are not as natural as an elemental. They seek amusement and sensation. They get it from business, politics and social intercourse. Theirs is a life of the senses, almost wholly. Their elemental nature predominates. When the mind works, it has to slave to supply satisfaction for the elemental nature. Intellectual operations are turned toward sensuous gratifications.

When the elemental dies it has a personality, and after death a personality germ remains. From that is built a new

personality. Of course, no memory is carried over, because the personality has no memory which spans death.

The personality could and so would be used by a mind to connect with during the earth life of the mind. In this way, life after life, by association with a mind, the elemental would awaken within itself that which would be lighted up and become mind itself, and then it would have an immortal mind.

The evolution of the past by which lower elemental entities, not animals, have been added to physical humanity, and have become thus privileged to be the astral and physical bodies of a mind, has proceeded in part along lines here indicated. Animals do not come into the human kingdom in this way. The human elemental is an elemental which has in the past come to be the associate of a mind in one of several ways. What has been here mentioned is one of the ways.

The children which spring from the union of humans and elementals are to be distinguished as those into whom an individual mind incarnates, and those who are without an individual mind.

The children who have no mind are merely the product of the union and of a third factor, which is a personality germ. They have a personality, but no mind incarnate. The personality germ bonded and sealed the union of the parents under the sanction of a mind. Such children would, through their association in childhood with humans and later in adult life by marriage, come into touch with enough mentality of their human companions to act as these do. Yet they have no individual mind, hence no initiative; though they are good expressions of the settled views and conventional, orthodox methods of their communities. Such are the beings who are mere personalities, not reached into by an individuated mind.

There is another class of such offspring without mind; they are extraordinary. Having a sound body and a pure psychic organization, they are used by Intelligences to carry

out the plans which men by thoughts and actions have made necessary as their collective karma. The beings in this class act on earth as the upper elementals act in the unmanifested side of the earth sphere (see The Word, Vol. 21, pp. 2, 3, 4). Some such may have appeared in history, to bring about and to introduce a new order of things. They may be leaders in battle, heroes, conquerors, never great thinkers. They are used as instruments to change the destiny of nations. Yet all this is done without their own individual knowledge and insight, for they have no mind. They do as they are impelled, and they are impelled by the governing Intelligences. Their reward is the impact from these Intelligences which direct them, and so they will the sooner be fitted to be lighted up by individual minds in the course of evolution, and later become full citizens of the mental world.

The children who are the offspring of elementals and humans may, however, be of another kind, those in whom minds incarnate. Such have great advantages over the ordinary human. They come from a better and stronger human parent and from the freshness and strength of the elemental parent, which is uncontaminated. Many of the imperfections, diseases, vices, which ordinary man inherits at birth, are not present in the body of a child born from such parents. Such offspring would have certain elemental powers, fore-vision, accurate psychic sensitiveness to impressions. But beyond all that, he would have a mind which had selected this bodily instrument, a powerful mind, able to grasp, discern, imagine, create. He might be a statesman, a warrior, a thinker, or an obscure, humble person, according to the work he has in view. His physical origin might be among the lowly or the mighty. He would map out his work no matter in which social layer born.

These are some facts about the children of humans and elementals around which myths and legends float.

To be continued.

THE SOJOURN OF THE CHILDREN OF ISRAEL IN EGYPT

By Orlando P. Schmidt

OUR learned scribe, who knew the exact value of every hieroglyphic sign, writes this name I-s-r-a-e-l, that is, with three vowels and three consonants, and, in doing so, has incidentally shown:

1. That the Egyptians had letters to represent the vowels.

2. That a pronounced as in father, was the dominant vowel sound in ancient Egyptian, and, for this reason, was seldom expressed in writing native Egyptian words; in other words, it was generally understood, as in ran, "name," although the other vowels were usually indicated. In foreign names, like Israel, Naharina, Canaan, Mashua, it was customary to express the vowels by appropriate letters.

Thus there is no difficulty whatever about the correct rendition of this little text, and I am in a position to assure the reader that it refers to the people of Israel and their contemporaneous flight from Egypt. It is, as it were, a part of the Mosaic account itself.

Where in all the annals of ancient history can we find better evidence than this? It appears on an official monument sanctioned by Menephthah himself, and was written primarily to commemorate a great victory and, at the same time, eulogizes the Pharaoh who had won it. The allusion to Israel is merely incidental and, therefore, altogether disinterested. It is dated exactly 12 days before the Exodus, that is, the day on which the victory was achieved, but the hymn itself, although dated back, was not completed until after the Israelites had vanished from view in the Desert.

I must now notice another conclusive fact, namely, that

the Israelites, in contradiction to all the other foreign nations, are determined as "foreigners," **without a country,** . They had just left their own country, the beautiful Land of Goshen, and had become voluntary exiles—in fact, **they had no country.**

It is remarkable that this monument came to light at a time when our modern Egyptologists, historians, chronologists and "higher critics" had well nigh undermined the foundations of the Mosaic account of the Exodus, and had almost succeeded in making it appear that the main pillars of Bible chronology, to wit: the 430 years between the Covenant and the Exodus and the 480 years between the Exodus and the Building of the Temple, were little better than myths. But suppose the discovery had been made twenty years earlier, what possible good could it have done in the absence of a reliable and trustworthy chronology? It would have been simply explained away, and, if any one had been acute enough to see that it placed the Exodus in the 5th year of Menephthah's reign, the Exodus would, like Menephthah himself, have been placed at circa 1195 B. C.

The deductions drawn by these learned gentlemen from the allusion to the people of Israel were equally erroneous and disastrous, for they claimed, with incredible assurance, that it showed, on its face, that the Israelites were then already securely seated in Canaan, and were recognized by our poet as an independent nation on a par with the Libyans, Hittites, Syrians. Of course, this contention was not only untenable, but absolutely preposterous, for it was flatly refuted in the same paragraph, namely, in the clause referring to the Canaanites, who are there represented as a people still in possession of their own country, Canaan. Canaana, unlike Israel, has both determinatives, , "foreigner," and "foreign land." There is not one word in the text which can be in any way construed as connecting the Israelites with Canaan.

I hope the reader will not think that I have gone to any unnecessary length in this matter, for now, since the great masters of our science have disappeared from the scene, such pernicious errors are liable to spring up at any time, and it behooves us to "shoot them as they fly."

The Bible Numbers.

We have seen that, according to the astronomical dates of the Babylonians and Egyptians, the Hamite Conquest of western Asia and Egypt occurred in the year 2348 B. C. In Babylonia, according to Berosus, this date (2348 B. C.) was (224 + 148 + 458 + 245 + 526) 1601 years before the Era of Nabonassar (747 B. C.), which was astronomically fixed at 34180 vague years after the Sothiac era 34904 B. C., and, according to Manetho (251 + 260), 511 years before the Hyksos Expulsion.

According to the Bible numbers, the birth of Abram is placed 352 years after the Flood, which gives us 1921 B. C. for the date of the Covenant in the 76th year of Abram. Thus this date (1921 B. C.) agrees accurately with the dates of the Babylonians and Egyptians, as transmitted by Berosus and Manetho, and as independently verified by all the Sothiac eras and epochs.

We have also seen the 5th year of Menephthah coincides with the year 1491 B. C., for example:

Epoch of Epiphi	1584	B. C.
Seti I, after epoch, as Osiropis,	23	
	1561	B. C.
Ramesses II	66	
	1495	B. C.

Thus 1495 B. C. for the beginning of Menephthah's reign is astronomically fixed by the Sothiac epochs and, in addition to this, by a monument most providentially preserved, which shows that he celebrated the Sed-festival of 1494 B. C. in the 2nd year of his reign.

In view of such unimpeachable evidence, will any fair-

minded scientist have the hardihood to deny that the 430 years of Holy Scriptures between the Covenant and the Exodus are absolute?

The 480 years between the Exodus and the Building of the Temple in the 4th year of Solomon's reign, which give us 1011 B. C. for the latter event, are no longer open to the vicious assaults of "higher critics" and so-called "scientists," for this number and this date (1011 B. C.) are now independently established in an equally unassailable way. We can show from Egyptian, Babylonian and Assyrian sources that this number and this date are also **absolute.**

Beginning with the Egyptians, the readers of The Word have heretofore seen that Sheshonk I, the first king of Manetho's XXII Dynasty, reigned from 1009 to 988 B. C. Assuming that Solomon mounted the throne in 1014 B. C., it is evident that "Shishak" commenced to reign in the 6th year of Solomon. His immediate predecessor on the throne was Ususannos II, the king of the XXI Dynasty, who reigned from 1044 to 1009 B. C. Josephus mentions Psusannos II, in these words:

"As for myself, I have discovered from our books that after 'Pharaoh,' the father-in-law of Solomon, no other king of Egypt did any longer use that name."

I cite this to show that Josephus was aware that Solomon, at the beginning of his regn, married a daughter of Psusannos II, and, as Shishak also married a daughter of Psusannos II, Solomon and Shishak were closely related by marriage, in other words, they were contemporaries. This fact of contemporaneity appears affirmatively in the Scripture Narrative, for we are told that, when Solomon sought to seize Jeroboam, the latter fled to Shishak and remained in Egypt until Solomon's death, which occurred about 993 B. C.

In the 5th year of Rehoboam (Solomon's son and successor), Shishak came up and took Jerusalem, and we accordingly find that Sheshonk I, in the 21st year of his reign (988 B. C.), caused an elaborate account of this remarkable

campaign to be inscribed on the walls of the Temple of Karnak, where it may be seen at the present day.

By carefully applying these synchronisms it will be seen that the taking of Jerusalem in the 21st year of Shishak cannot be placed later than 988 B. C. and that the beginning of Solomon's reign cannot be placed earlier than 1014 B. C. Thus the date 1011 B. C. for the so-called "Building of the Temple" is fully borne out by Egyptian chronology.

I have furnished the proof in my History of Egypt that Samaria was taken by the Assyrian king Shalmaneser in 722 B. C.

We know from Assyrian and Babylonian sources that Shalmaneser was succeeded by Sargon in 721 B. C. and from native Egyptian sources that Shabaka, the Ethiopian king of Egypt, reigned from 730 to 722 B. C. Now Hosea, who was reigning at Samaria, became tributary to Shalmaneser, but desiring to renounce his allegiance to the Assyrian king sent messengers to Shabaka. When Shalmaneser learned that Hosea was about to rebel, he besieged him, bound him, and cast him into prison, and going up to Samaria besieged it three years. And in the ninth year of Hosea he took Samaria, and carried the Israelites away to Assyria. Here again we find the Bible dates corroborated to the year by those of the Assyrians, Babylonians and Egyptians.

The Destruction of the Temple occurred in the 18th year of Nebuchadnezzar, King of Babylon, which enables us to fix this event in the year 586 B. C., for we know from Berosus and the Canon of Ptolemy that this king commenced to reign in 604 B. C. On the other hand, Neco, the Egyptian king, reigned 7 years before, and 9 years after, the epoch of Phamenoth, 604 B. C. About 609 B. C. he defeated Josiah at Megiddo, but was himself defeated on the Euphrates by Nebuchadnezzar.

Josephus, as I have shown in my History, placed the Destruction of the Temple at 136 years after the fall of Samaria, so that we now have the absolute assurance that these events occurred respectively in 586 and 722 B. C.

The Egyptian chronology between 1009 and 586 B. C. is further corroborated in a general way by a remark attached to the reign of Petubastis, the first king of the XXIII Dynasty. This king reigned from 789 to 749 B. C., and we are told by Manetho that the first Olympiad (776 B. C.) was celebrated in his reign.

At the risk of transgressing, I cannot refrain from adding that this Petubastis, who was almost entirely ignored by some of my brother Egyptologists and degraded to the position of a petty king in the Delta, was recognized as Pharaoh in the proud capital of the South, Thebes, where Legrain recently had the good fortune to discover a series of "extraordinary rises" of the Nile, dated in different years of his reign. It is in this way that Fate sees fit to punish the reckless men who have tried their best to discredit, and heap obloquy on, our trustworthy historian and chronologist Manetho.

On an exact parallel with this was the attempt to discredit the Bible by showing that Samaria was not taken by Shalmaneser, but was taken by his successor Sargon!

In conclusion, I had occasion to refer in my History (p. 547) to Amraphel, as follows:

"The connection of Hammurabi, King of Babylon, with Kudurlaomer, King of Elam, Arioch, King of Larsa, and Tidal, King of foreign tribes (sat-u) shows that he was Amraphel, King of Shinar, a contemporary of Abraham, and therefore, reigned about 1921 B. C."

This was verified by the discovery, on the site of Susa, in Elam, of the famous "Code of Hamurabi," now in the Louvre, since which time Amraphel stands out, in bold relief, as a well attested historical personage. He was one of the first native Babylonian kings of Berosus and belonged to a dynasty which began to reign in the year 1976 B. C. In 1921 B. C., when Abram removed from Ur of the Chaldees to Canaan, Amraphel seems to have acknowledged Kudurlaomer as overlord, although he was then King of Babylonia (Shinar).

The End.

THE SECRET DOCTRINE OF THE TAROT.

By Paul F. Case.

CHAPTER 10.

THE Phœnicians indicated the letter Teth by a circle inclosing a cross, a similar character for the ninth letter appears in other ancient alphabets, and it survives in a modified form to this day, as the Greek Theta. The object represented is a tally, hence the first idea the letter suggests is counting. Now, counting is the beginning of exact knowledge, and the measuring-rod is the true wand of miracles; for numeration is the basis of arithmetic, arithmetic is the foundation of mathematics, and upon mathematics the whole structure of science is reared. To use the language of Freemasonry: "All the works of the Almighty are made in number, weight, and measure; therefore to understand them rightly, we ought to understand arithmetical calculations; and the greater advance we make in mathematical sciences the more capable we shall be of considering such things as are the ordinary objects of our conceptions, and be thereby led to a more comprehensive knowledge of our great Creator and the works of His creation." (Simons' Masonic Monitor.) The peculiar properties of numbers which are the keys to the Kabbalah, and to the construction of the Tarot, and the secret significance of the ten numeral signs from Zero to Nine, must be known by him who seeks to decipher the cryptograms that veil the Ancient Wisdom from the uninitiated.

Of these number-puzzles, the symbol for Teth is a good example. The clue to its meaning is the mathematical relation between the diameter and the circumference of a circle. Approximately, this is as 1 to 3 1/7. The number 7, therefore, is the only integer which, taken as a diameter, will cor-

respond to a circumference that may be represented by a whole number; and a circle with a diameter of 7 will have a circumference of 22. Thus the symbol for Teth, because it has two diameters, will suggest to the initiated the sum of twice 7 plus 22, which is the solar number, 36. Numerically, then, this character corresponds to the sun. This interpretation is confirmed by the fact that the circle inclosing a cross, although used in comparatively recent times to denote the earth, is really a variation of the wheel-emblem which appears again and again upon ancient monuments as a sign for the sun.

This explanation of the pictograph is in harmony with the ideas suggested by the letter-name, which means "a serpent." From the very beginning snakes have represented subtlety, secrecy, and Divine Wisdom. That Wisdom is mathematical. We are told that God geometrizes, that all His works are made in number, weight, and measure, that the very hairs of our heads are numbered. It follows that the Divine Wisdom must, at bottom, be a mode of intelligence that finds expression in numbers, and we conclude that the subtlety and secrecy of natural laws results from the intricacy of the numerical combinations which govern all things. Hence the snake, like the tally, is a symbol for mathematics. In this connection it is interesting to find that when Masons declare that by Geometry they "may curiously trace Nature through her various windings to her most concealed recesses," they employ a figure of speech that must suggest the serpent-symbol to every reflective reader.

Madame Blavatsky stated the connection between Teth and the universal radiant energy. She wrote:

"The ancients represented it (the universal energy) by a serpent, for Fohat hisses as he glides hither and thither, in zigzags. The Kabbalah figures it with the Hebrew letter Teth, whose symbol is the serpent which played such a prominent part in the Mysteries. Its universal number is 9, for it is the ninth letter of the alphabet and the ninth door. It is the Magical Agent **par excellence,** and designated in Hermetic philosophy 'Life infused into Primordial Matter,'

the essence that composes all things, and the Spirit that determines their form." (Secret Doctrine, Vol. I, p. 105.)

Because it sloughs its skin, the serpent is also a symbol of regeneration. The relation of this idea to those of counting and solar force, represented by the pictograph, will be evident to anyone who knows the first principles of yoga. After the preliminary exercises that purify the body and the mind, yoga-practice begins with Pranayama, which aims to control Prana, or solar force, by rhythmic breathing, and secures the necessary rhythm by counting. Hence the work of every yogi is based upon what Teth suggests. Furthermore, the illuminated sage who has attained the goal of yoga is often called a Naga, or "a serpent without poison." He has realized the ideal of Jesus, "Be ye wise as serpents, and harmless as doves."

Prana, as I have said before, is described in terms that demonstrate its identity with what Eliphas Levi calls "Astral Light;" and Levi mentions the serpent as one of the most ancient and universal symbols of his Great Magical Agent. Like Madame Blavatsky, he expressly declares this force to be the instrument of life. He says, "God creates it eternally, and man, in the image of the Deity, modifies and apparently multiplies it in the reproduction of his species." These words would be understood by a Tantrik philosopher as a description of the Kundalini, which innervates the reproductive organism when it is active in the sacral plexus, and becomes the means of regeneration when its current, under proper conditions, is made to pass through higher centers of the nervous system, until finally it reaches the seventh gate, or Third Eye.

He who makes the Kundalini function through the Third Eye gains direct and detailed knowledge of natural laws. Of these, some are not even suspected by the average man, while others, though heard of, are not known, but only believed in, or doubted, or absolutely denied—each person's mental attitude toward them being influenced by the stage of his progress along the Path. This exact knowledge is

what Kabbalists designate by the name of the path corresponding to Teth—"Intelligence of the Secret." Levi says: "The Great Magical Secret is the secret of the direction of the Great Magical Agent; it depends upon an incommunicable axiom, and upon an instrument which is the supreme and unique Athanor of the Hermetists of the highest grade." The Magical Agent is the serpent-force; the axiom upon which its direction depends is incommunicable, because no statement can convey the realization of its truth which makes it an axiom for those who know, as distinguished from those who merely believe, or doubt, or deny it; the Hermetic Athanor is the human organism.

The path of Intelligence of the Secret joins Chesed, the seat of the Measuring Intelligence, to Geburah, the seat of the Radical Intelligence. As I explained in Chapter VII, the Measuring Intelligence is the outcome of the Triumphant and Eternal Intelligence, which corresponds to the letter Vau, and is symbolized in the Tarot by the Hierophant. In human personality, the Measuring Intelligence is the source of that understanding of natural laws which distinguishes those who have entered Samadhi, the consciousness above thought, in which the yogi realizes the incommunicable axiom.

When a sage manifests the Intelligence of the Secret in the field of his personal consciousness, the result is the same as the outcome of the Intelligence of Influence, which corresponds to Heth and the Chariot. That is, the path represented by Heth and the one assigned to Teth lead to the same end. They indicate two streams of emanation from Kether, the Supreme Crown. The path for which Heth is the alphabetical symbol belongs to the feminine stream; the one for which Teth is the sign is a phase of the masculine current.

To understand this better, the reader should refer to the diagram of the Sephirotic Tree in Chapter I. This shows that the masculine stream of emanation flows from the Hidden Intelligence of Kether, through the Fiery Intelligence represented by Aleph and the Fool, to the masculine Sephirah, Chokmah, the seat of the Illuminating Intelligence.

Thence it passes to the second masculine Sephirah, Chesed, through the path corresponding to Vau and the Hierophant. On the other hand, the feminine current goes from Kether to Binah through the Intelligence of Transparency, symbolized by Beth and the Magician; and passing from Binah, through the path typified by Heth and the Chariot, it gives rise to the Radical Intelligence of Geburah.

A glance at the diagram will also show that the path of Intelligence of the Secret, like the one corresponding to Daleth and the Empress, does not result in the projection of a Sephirah, as do those mentioned in the preceding paragraph. It unites two Sephiroth that have already been brought into manifestation. The origin of its activity is masculine, and it joins this masculine power to one that is feminine. Teth and its Tarot trump, like Daleth and the Empress, imply the exercise of the feminine generative power, and the expression of the subjective mind's influence over the forces of nature; but they also direct our attention to the fact that the generative power is a response to a masculine impulse, and remind us that the sovereignty of the subjective mind is, as it were, a borrowed light, reflecting the supreme authority of a higher principle.

Among other Kabbalistic meanings of Teth we find digestion. The Latin root of the verb "to digest" means "to separate, arrange, dissolve." Students of Hermetic philosophy will be reminded of the words of the Emerald Table: "Thou shalt separate the earth from the fire, the subtle from the gross, gently, with much sagacity." In chemistry, as in alchemy, substances are said to be digested when they are softened by the influence of heat and moisture. The symbolic meaning must be obvious to every reader of these pages. Since heat is masculine and moisture is feminine, digestion, which combines the two, represents the reciprocal activity of Purusha and Prakriti.

To digest means also to distribute and arrange methodically. This implies grouping, classification, and the like. The process of mental digestion requires concentrated at-

tention to facts, and orderly arrangement of sense-impressions. This the Tarot symbolizes by the Magician. Mere attention and orderly arrangement, however, will not suffice. The purely subjective processes typified by the High Priestess must be brought into play. To make a digest, therefore, is to combine the mental activities indicated by the Magician and the High Priestess, and this combination is first represented in the Tarot by the Empress, a trump which has already suggested itself as having some correspondence with the one we are now analyzing.

The astrological correspondence to Teth is Leo, the fifth sign of the zodiac. This is the common sign of the fiery triplicity, in which Aries (The Emperor) is the positive member, while Sagittarius (Temperance) denotes the negative manifestation. Leo partakes of the qualities of both.

As a fire sign, Leo corresponds to the Tejas Tattva, which is active in the stomach, where it presides over digestion. The state of the stomach has a marked influence upon sight, and injuries to the eyes often affect digestion. Thus a pronounced aberration of vision is one of the symptoms of ptomaine poisoning, and sick-headaches may often be cured by wearing glasses. Yoga philosophers recognize this close relation between the eyes and the stomach when they say that Tejas, which governs digestion, is the subtle principle of sight. Sight is the faculty represented by Heh and the Emperor; and when we learn that the three decans of Leo are ruled by Saturn, Jupiter and Mars, the three aspects of the masculine principle of which the Emperor is the emblem, it becomes evident that there must be a very definite connection between the ideas indicated by the fourth card and those that are suggested by the picture now before us.

That connection is established by the fact that the Emperor symbolizes the universal masculine principle, which is specialized in the human organism as the nerve-current that vitalizes the reproductive centers. That current is a modification of the Tejas Tattva, and it is the serpent-force of the yogis.

This force is a form of solar energy. Thus it is easy to understand why Leo is the sign of the sun, which rules it by day and by night. In this particular Leo is the direct antithesis of Cancer, which is the diurnal and nocturnal throne of the moon. Cancer represents the positive and negative activities of the reflected light, which Tantrik philosophers call "Rayi." Rama Prasad tells us, in "Nature's Finer Forces," that Rayi is the counterpart and reflection of Prana. He also says that the sun is the great center of Prana for our world-system. We may expect, then, that the trump corresponding to Teth will teach us something about both aspects of Prana.

Leo is said to rule the heart, and modern astrologers ascribe to it a dominant influence in the solar, or epigastric, plexus. The latter, which is the largest ganglion of the sympathetic nervous system, is often described as the "abdominal brain." It has also been identified with the Manipura Chakra of the yoga philosophy. In the Manipura Chakra the Tattva supposed to be most active is Tejas evolved from Vayu—Fire derived from Air.

What this means will be clear to every student of the Science of Breath. By properly regulated breathing, the blood passing through the lungs is charged with solar force, which it carries to the epigastric ganglion, where it is modified into a special form of nervous energy. This energy, we have good reason to believe, is the "animal magnetism" of the mesmerists, and the "psychic force" which is the energy employed in the physical phenomena of spiritism. The solar plexus is like a storage battery of this force, which, among other uses, constitutes the reserve energy that enables people under the stress of emotion or dire necessity to perform feats of strength far beyond their normal powers.

It is unfortunate that certain writers, after having gained a smattering of Eastern philosophy, have published not a little arrant nonsense about the solar plexus; but their ignorant misuse of a small part of the practical wisdom of the Orient must not lead us to throw away the grain of

truth in the chaff of their preposterous fancies. The solar plexus is a most important center. No success in yoga is possible until its purpose is understood, and its function brought under the intelligent direction of the trained will.

Such direction cannot be learned from books. It is particularly dangerous to attempt some of the widely advertised exercises for concentrating upon the solar plexus. In fact, all yoga exercises are dangerous except under the guidance of a competent teacher. I have recently had my attention called to a very sad case of the evil results of trying to practice yoga without a qualified Guru.

A young man attempted prolonged exercises in Pranayama, according to certain directions he had read in a translation of a Hindu book. He undertook these arduous tests without giving due attention to the necessity for preliminary purification. Utterly unaware that he was playing with fire, he subjected himself to a psychic tension and a physical strain for which his heredity and constitution made him quite unfit. Instead of separating the ethereal from the gross gently, he was impatient for powers, and tried violence. To make matters worse, he mixed his yoga-practice with ceremonial magic based on the rituals of a notorious European school. He is now threatened with a total nervous collapse. Auditory and visual hallucinations of the most disgusting character, voices urging him to unmentionable acts, and visions in which all the worst elements of his subconscious memory are combined in a horrible phantasmagoria, have driven him so close to the verge of insanity that he may at any time commit suicide.

I should be very sorry if anything I have written should encourage anyone to run a similar risk. Prana is the mightiest force known to man, and it can kill as quickly as it can cure. What makes it so dangerous is that its activity goes on within the experimenter's own body. For this reason people who would never try to make nitroglycerine in their home kitchens, according to the directions given in an encyclopaedia, will blithely run chances of making themselves the victims of the disintegrating current of Prana,

which is quite as destructive, in its own way, as any explosive.

In "The Apocalypse Unsealed," Mr. Pryse identifies the solar plexus with the church at Pergamos, which the Bible describes as dwelling "even where Satan's throne is." Satan is compared to "a roaring lion, seeking whom he may devour;" and he is also the "old serpent" and the "adversary" who must be overcome by the seeker for liberation. In Chapter XVII I shall have more to say concerning the Biblical doctrine of the Devil. At present, therefore, I shall merely remind the reader that both the Old and New Testaments lay stress upon the idea that the Devil personifies something the first effects of which are destructive, but which, when brought under control, becomes of great service to man.

For instance, Eve yields to the seductions of the serpent, and her first-born becomes a murderer; but of her seed, in the fulness of time, is born the Christ. The Christ, like the Adversary, is compared to a lion. He is "the Lion of the Tribe of Judah." In other words, Satan and Christ are two aspects of a single principle. For we know from the story of Job that Satan is one of the sons of God. Satan is the disobedient son; and Christ is the obedient one. The principle that is represented by the word "son" is the positive creative and reproductive principle. It is the great fire-principle, the energy that brings all things into manifestation.

In his first epistle, John says, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." When the fire-principle finds manifestation in the phase of the divine sonship which is a perfect expression of the purpose of the Originating Principle, the works of the Adversary are doomed. The works of the devil are all carried out through human instruments. They are mistaken actions of deluded men, who prostitute the force of Prana to the service of their passions, and bring suffering upon themselves and upon all who fall within the baleful influence of their misdirected energy. To destroy the works of the devil, men must be brought to do the will of the

Father. They must be made to act in harmony with the Great Purpose of creation. To do God's will, they must know it; and to each person, when the time is ripe, that will is revealed by the Intelligence of the Secret symbolized by the letter Teth.

The trump corresponding to this letter bears the number Eight, which I have had occasion to mention several times in the course of this work. Thus the reader will probably remember that Eight is a sun-symbol, because its extension is 36; that when it is placed horizontally it stands for the spinal cord, which is the path of the serpent-force in its passage from the sacral plexus to the pineal gland; that it has been given various mystic names; and that it is the number of Hermes and of Christ.

In his Encyclopaedia of Freemasonry, Mackey says: "Among the Pythagoreans the number Eight was esteemed as the first cube, being formed by the continuous multiplication of 2x2x2, and signified friendship, prudence, counsel and justice; and as the cube and reduplication of the first even number, it was made to refer to the primitive law of nature, which supposes all men to be equal. Christian numerical symbolists called it the symbol of the resurrection, because Jesus rose on the eighth day, that is, the day after the seventh, and because the name Jesus, in Greek numerals corresponding to its Greek letters, is 10, 8, 200, 70, 400, 200, which by adding up, is 888. Hence, too, they called it the Dominical Number."

As a symbol for resurrection, Eight is directly related to the meaning of the letter-name, Teth, because the serpent typifies the same thing. The resurrection must be preceded by the death of the body. For most people this is a sudden break-down, and the higher elements of the organism lose their physical vehicle for the time being; but an adept, by means of the Hermetic Athanor (the literal meaning of "Athanor" is "a self-feeding, digesting furnace"), effects the separation of the ethereal from the gross gradually and gently, and so transmutes his physical body that the cor-

ruptible puts on incorruption. As the serpent casts its slough when a new skin has grown beneath the old, so does a perfected Master cast aside his corruptible body. This transmutation is effected through mental control of the assimilative and eliminative functions, and instead of throwing aside the worn-out body all at once, the dead cells are ejected from the body without being allowed to accumulate. In some quarters there seems to be a notion that a miraculous change takes place in the cells themselves; but as I understand the matter, the incorruptible body is a body that is built up as fast as it wears out. I may provoke a smile from some when I say that a number of persons now living have such bodies; but Theosophists will understand to whom I refer, for the names of some of these Masters are known. Perfected men like these are the Nagas, or serpents without poison. They have realized to the full what most readers of Jesus' doctrine seem to have overlooked—that to be wise as a serpent is to know the secret of physical regeneration.

In its application to the Tarot, Eight is also the sign for five numerical combinations, representing groups of major trumps. These are formed by the various numbers whose addition, without the repetition of any integer, totals Eight. Three groups contain two figures: 1 plus 7; 2 plus 6; and 3 plus 5. The other two comprise three figures: 1 plus 2 plus 5; and 1 plus 3 plus 4. To give an extended analysis of these combinations would require more space than I have at my disposal. The reader should lay out the cards for himself, and study them carefully, always remembering that each group represents a combination of ideas typified by the single trump whose number corresponds to the total of their numbers. The same rule is to be applied in studying all the other cards; and notes should be kept of all impressions and observations gained from such study.

The title of the eighth trump is Strength. Even in English it conveys the same suggestion of energy that is the leading implicit of Teth; but the French title, "La Force," is even more definite, because the feminine article emphasizes the idea that the power designated is an expression of the

universal feminine principle. We must always remember that Prana, though masculine in its immediate aspect, is of feminine origin, since it is the energy phase of Prakriti. This old Hindu doctrine is in harmony with the discoveries of modern students of psychic phenomena, which indicate that the subjective mind is the seat of telekinetic energy—the force by means of which ponderable objects are moved at a distance without contact, as in table-tipping, in the experiments of Reichenbach with "Odic Force," and in the phenomena observed in connection with the biometre, an instrument invented by the late Dr. Baraduc, who gave a full account of his observations of psychic force in his book, "Les Vibrations Humanes."

Investigators who have not had the benefit of the teachings of the Ancient Wisdom stumble upon this force from time to time, and often suppose they have discovered something new; but all their theories, from Mesmer's "Animal Magnetism," down to the most recent versions of the "psychic force" hypothesis, are more or less mutilated variations of the Hindu doctrine of Prana.

As a vital force of the human organism, Prana is the source of every person's strength; and when it is controlled by a trained adept, it enables him to exert a force that nothing can withstand. The technical Sanskrit name for such control is **Samyama;** and by Gematria this word, written in figures, gives a total which may be expressed by 9, the letter-value of Teth. Other Sanskrit terms which give the same result are: **Alambana,** objective contemplation; **Brahma,** the creator of the universe; **Ganesha,** god of wisdom and remover of obstacles, the elephant god who symbolizes the power that comes with wisdom; **Jiva,** the individual soul; and **Prajna,** the highest knowledge, which leads to realization of the Supreme Spirit.

Now, Hindu philosophy declares that the universe is created by the objective contemplation of Brahma, the Supreme Purusha, asserts the identity of the individual soul with the Supreme Spirit, and affirms that all obstacles to complete liberation are removed by realizing that identity.

Is it not curious that all the Sanskrit names for these ideas have the same numerical value as the word for "control of Prana?" Can we avoid the suggestion of Hindu influence in the philosophy that finds outlet in the Kabbalah and the Tarot, when we see that all these ideas are implied by a letter and a picture which represent the direction of the universal radiant energy by a process based upon applied mathematics?

The title of our card, then, leads us to expect that the symbolism will indicate some aspects of the great law that governs all manifestations of Prana. When formulated in human consciousness this law becomes the Intelligence of the Secret; and when it is applied to the control of personal expressions of the radiant energy, it results in the mighty works that the ignorant call miracles.

To illustrate this doctrine a very simple symbolism is employed. The scene is a fertile plain, with a river and trees in the middle distance, and a mountain in the background. In the foreground stands a woman, dressed in spotless white. Over her head is the vital sign of the Holy Spirit, which also hovers over the head of the Magician. Calmly, and without effort, she opens the mouth of a red lion.

The most obvious idea conveyed by this picture is that of mastery; but it is feminine mastery, as opposed to the masculine dominance symbolized by the Chariot. This is in accordance with the rule that each major trump is the antithesis of the one that precedes it. Another traditional interpretation of Strength says that it represents the principle of all force. The various writers on the Tarot also agree that the picture stands for courage and fortitude. Papus, with somewhat less than his usual insight, says this arcanum expresses only two ideas—the idea of strength, and the idea of vitality. Attentive consideration of the design, however, shows that it has implicits far more important than any of the surface indications just mentioned.

To begin with, the scene is laid in a valley. The lion is not tamed upon the heights of spiritual consciousness. On

the plain, where vegetation flourishes, where fields are cultivated, where flocks are kept, where cities are built, and where the great drama of human society is enacted—this is where we must learn how to control the fire-principle. Occult students make a great mistake in supposing that they must give up their daily vocations for the sake of gaining the higher knowledge. Under certain conditions, and at particular seasons, it is necessary to get away from the world for a time, and complete isolation is required for the success of certain experiments. These, however, are the exceptions that prove the rule that the great tests of our self-command come to us in the course of business and social life. For it is through our association with our neighbors that all our temptations come, and our response to the thoughts and words and acts of other people is the measure of our self-control. Not without reason does the Biblical allegory of evolution begin in a garden and end in a walled city. Those who bewail the stress of our complex modern life are simply blind to their opportunities.

What we must not lose sight of is the truth that all the intricacies of our every-day experience are variations of a single originating impulse. All the forces that we recognize are modes of one energy; all the forms that we distinguish are built from a single substance; and all the activities around us are working, in one way or another, to the realization of the same Great Aim. Of this truth the mountain in the background is a symbol. It reminds us of the height whereon the Fool stands, and bids us never to forget that the limitations and artificialities that encompass us are as nothing to the pure Spirit which is the I AM in our hearts. The mountain reminds also that the concrete is the expression of the abstract. This has particular reference to mathematics; for, as plains are watered by rivers flowing from mountain springs, so is the field of daily life made fertile by streams of consciousness flowing into it from the heights of abstract thought. Nothing, for example, could be more purely abstract than the calculations which led to the formulation of the theory of the Ether; but when the researches

of mathematicians had made that theory a reasonable assumption, the genius of Marconi, carrying out experiments based upon reasonable faith in something that no man has ever experienced through the senses, was able to produce the miracle of the wireless.

The river and trees in the middle distance recall the stream and grove shown in the picture of the Empress. They indicate that the principles of mental action symbolized by the third card are to be sought for in the law represented by Strength. Until we have become channels for the life-giving stream of the Illuminating Intelligence, we cannot realize the incommunicable axiom. To learn the Great Arcanum, the student must have become, through the generative activity of the subjective mind, a center for the personal expression of the Divine self-knowledge.

Before this can happen, the subjective mind must be thoroughly purified. Even the seeds of evil suggestions must, as the Hindus quaintly say, have been "fried in the fires of contemplation." Ambition must have been destroyed, root and branch. The sense of separateness must have been overcome. The process by which all this is accomplished is an application of the law that the subjective mind is constantly amenable to control by suggestion. Study of sacred books; meditation upon their inner significance; daily and hourly aspiration towards union with the Spirit; persistent repetition, with understanding, of the suggestion that the subjective mind is the vehicle of the all-knowing, omnipotent Self—these are some of the means. Most important of all is rigorous self-examination, having for its object the perfect squaring of thought, speech and action with the principles of the Sacred Science, because it is worse than useless to give formal suggestions to the subjective mind if one continually plants counter-suggestions. In time —and the length of time depends largely upon faithfulness in observing small details of conduct and speech—this course of training cleanses the subjective mind, and it becomes the white-clad woman of our picture.

So transformed, it is instantly responsive to the im-

pulses of the I AM. No slightest antagonism exists between the will of the Spirit and subjective desire. Having thus become an unobstructed channel for the outpouring of the Ego's limitless possibilities, the subjective mind does herself take on the Ego's characteristics. Hence the white-clad woman is given the vital sign of the Magician, to show that through her is manifested the same control of nature that he represents.

In many Tarots the woman closes the lion's mouth, but in Court de Gebelin's version she opens it. This I prefer, because to the idea that she subdues the fire-principle it adds a very significant implicit. "To open the mouth of the red lion" is to render articulate the force he represents. It suggests the giving of the faculty of speech to something hitherto dumb, or the linking together of intellect and instinct in harmonious, concerted action.

The red lion is an alchemical symbol, in addition to being the conventional emblem for the sign Leo. It stands for Sulphur, perfected in its union with the animated Mercury. Alchemical Sulphur is the universal fire-element, of which the root is Rajas. The animated Mercury is the universal water-element, the pure reflecting medium, and its root is Sattva. Hence the picture represents the mastery of Rajas by Sattva, the subordination of passion to wisdom. Consequently Mr. Waite very properly says: "There is one aspect in which the lion signifies the passions, and she who is called Strength is the higher nature in its liberation." (The Pictorial Key to the Tarot, p. 103.)

The lion is the king of beasts. He is an emblem of the supreme force in nature. Eliphas Levi shows that this interpretation of the lion symbol was known to the ancients, for in his entertaining "History of Magic" he gives this free rendering of an old Latin author:

"Let us go further, and affirm the existence of a fire which abounds in images and reflections. Term it, if you will, a superabundant light, which radiates, which speaks, which goes back into itself. It is the flaming courser of

light, or rather it is the stalwart child who overcomes and breaks in that heavenly steed. Picture him as vested in flame and emblazoned with gold, or think of him as naked as love, and bearing the arrows of Eros. But if thy meditation prolongeth itself, thou wilt combine all these emblems under the form of a lion."

The motto that goes with this picture is "Knowledge is power," and the knowledge it represents is intelligent grasp of the law that governs every manifestation of the universal radiant energy. What we understand we can usually control; and to understand the law that governs all manifestations of Prana is to know that the I AM is now, and always, the absolute master of those manifestations, because Prana is a phase of Prakriti, and Prakriti is eternally subject to Purusha, who is the Ego in every heart.

To know that the Self is master of all conditions is to have the only adequate basis for the courage required for practical demonstration. This doctrine implies so much, and seems so contradictory to human experience, that most people laugh at it as pure folly; but it is the unchanging truth in the midst of the illusions that surround us. To make that truth our own, and enjoy the freedom that follows its realization, we must think, speak and act from moment to moment, from hour to hour, and from day to day from the premise that what we know within us as the I AM is identical with the Originating Principle of the universe, which is subject to no condition, limitation or qualification whatsoever, although it is perfectly free to enter temporarily into any form of expression that it wills to assume.

Such thought, speech and action call into manifestation the highest forms of the activity of the subjective mind. She becomes the unspotted mirror of Spirit, and reflects into every corner of personal existence, the light of the Creative Intelligence, which knows just how to adapt all means to the furthering of its ends. Thus every circumstance of personal life is turned to advantage, and "all things work together for good" to the knower and lover of the Supreme Self.

To be continued.

ANCIENT SCANDINAVIAN MYSTICISM

By C. H. A. Bjerregaard

CHAPTER V.

THE present subject is a comparison of the ancient Nordic ideas and those of the ancient Orient. And to get at the likeness and the difference between the two set of ideas, I will use the philosophical terms personal and impersonal as a key. Upon these two terms hinges this essay.

The Personal

By that which is personal in a good sense, I understand moral being. We are personal when we are characterized as self-determining beings, or, which is the same, when we are living out our own understanding and will. Self-realization is the key to the personal. To be personal in a good sense, I would characterize by its own attributes of chivalry, honor, mercy, fidelity, magnanimity, and generosity under stress and strain, for short all those specific virtues we think of when we say of a man or woman: "He (or she) has a soul and heart."

Among the world's literature, I would single out the Old Testament as a personal document. "Thou Shalt" is the note both of the Law and the Prophets. The New Testament is personal in every line.

Jesus

In all the world's literature it is not possible to find any writing so personal as that about Jesus and his "Good

news." Not only is he presented singularly personal in all his doings, but all his teachings are exclusively personal. Nowhere have I found a better or more concentrated manual on the personal method on living and teaching than the gospel about Jesus. Whether hated or loved, he is personal. The church, too, for good or bad, is personal. Autocracy is the personal gone mad. The kingdom of God is brotherliness and universality.

The Nordic Gods and Peoples

All the Nordic gods and goddesses are intensely personal and active. Not one of them is meditative or philosophic. They belong to the world-ideas of freedom and actuality. There is no impersonality about them, yet the whole Nordic god-world moves toward the sublimest impersonality. This will be seen at the end of my paper, where is described the state which follows Ragnarok, or the downfall of the gods and the world's regeneration.

As for the Nordic people, they, too, vibrate to the personal note. Life to them was near and dear and only to lose in exchange for a heavenly one, one better.

Nordic art is full of scenes from life and warfare, showing no metaphysical or impersonal traits.

Nordic religious notions also express the personal. They are definite, not indefinite or impersonal. They are individualistic, and not symbolical. They express facts and human deeds, and not abstractions. They develop self-reverence, self-knowledge and self-control, and not irrational ascetic notions or pessimistic views.

In social and political affairs the ancient Nordics were the first and are still the only of the ancient peoples who understand that the democratic principles of freedom, equality and brotherhood are root principles of true humanity. By their ballot systems, jury systems, and ideas of domestic rights, they demonstrated that fundamentally the human heart is affiliated and at one with the main principles of human and divine nature such as known, now, today. What-

ever there is in the world today of freedom, equality and brotherhood was first taught and demonstrated by the ancient Nordics. All this is personal in the most unequivocal way.

To Be Personal.

To be personal, in a bad sense, is to say or do something which is directly unpleasant to another. It is to regard or speak slightingly, unjustly or unworthily of another, either directly or indirectly. To be personal or to belittle or depreciate is a moral crime. Unjustly to make fun of another reveals a low fellow or a morbid self-love. It is forever true that "from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, foolishness; all these things come from within, and defile the man." (Mark VII, 21-23).

Consciously or unconsciously to the actor there is back of his or her personalities that dread force which destroys all the good there is in the world; that force which declares itself right and superior to all and any other force; that force which declares that might need not respect moral or spiritual law or any other law but its own will. Consciously or unconsciously those who are personal, in that sense, reason that they obey Nature's laws and methods, but the truth is that they do not and that they misunderstand that which is Nature's power and they substitute man's force. Nature's power works a beneficient evolution, but man's force is selfish and devilish. History and the universal consciousness of mankind have proved that personality, as just described, ends by self destruction.

It is glorious to be an executor of Nature's power, but it is sure death (in all senses of the word) to turn this power into human force and apply it to individual ends and purposes. For this reason mystics never aspire to any governing position among men. They know the dangers and prefer to obey than to rule. They wish to execute Nature's grand purposes and they do their duty in that respect, but they will not serve the personal aims and plans of men. In

other words, they are most personal or true to the ideals by being impersonal.

All others strive for power, for influence, for positions in which to rule. And this striving prevents the establishments of the Brotherhood of Man, the Kingdom of Peace and God.

In what is called "good company" it seems so innocent to play a pun at another; to be humorous by saying things, and so forth, but there is death in the laughter provoked. The "funny man" is rarely on the road to blessedness. Actors in comedy and tragedy, however, are excellent preachers.

Psycho-Physics

The modern science called psycho-physics has given the words "personal" and "personality" new senses and thereby robbed them of all their old signification. Psycho-physics does not consider a person to be of any stable character. It considers personality to be merely an organism, hence of no ethical and spiritual quality. In tune with psycho-physics numerous pseudo-scientists of today sing the same song and believe themselves great philosophers.

The Impersonal

In order to define the impersonal, I will first of all point to children and the common people. They are unconscious of themselves and their relation to the world-all, hence, they are impersonal. That which in their wilfulness appears to be personal character or self-consciousness is not a realized consciousness, hence not personality and of no personal value to themselves or for the general purposes of the world development. Their state of impersonality is therefore the lowest possible and not even worth any philosophical attention.

The ignorance and destitution of this degree must not be confounded with certain famous words of Pascal found among his "Thoughts." Pascal wrote, "Man is but a reed,

weakest in Nature, but a reed which thinks. Were the universe to crush him, man would still be more noble than that which has slain him, because he knows that he dies. The universe knows nothing of this."

Man is here characterized as personal because he is conscious of himself and knows that he dies and the Universe is said to be ignorant of man's supreme quality, consciousness. The Universe, not knowing that it crushes man, is therefore impersonal. It is a daring arraignment by Pascal, but as they stand, Pascal's words admirably lead the way to an understanding of these two tantalizing words—the personal and the impersonal.

Now, in coming to define the impersonal, I shall refer to the thoughts and life of India and I beg that you never forget that I am constantly speaking of ancient India, and not of modern India and its religious notions and philosophical ideas, such, for instance, as are represented by Rabindranath Tagore. This poet and philosophical teacher is most personal in his ideas and holds that the highest in man is Personality, and that the secret of the universe is Personality. All his translated books overflow with personal emotion.

Here is an illustration to show the difference between Hindu impersonality and New Testament personality. It occurred in India. A man had fallen in a faint on a railway track and was in danger of being run over. The Brahmins who saw him, on being asked why they did not help the missionary who had unaided pulled the fainting man out of danger, answered: "It is our religion." Contrast this with the New Testament story about the Good Samaritan and the difference between personal help given and impersonal stolid aloofness, and the value of personality is evident. The Brahminical act is paralleled every time you see animals in a panic. In the stampede they are most impersonal. If an animal is sick the mate passes by unconcerned. In any barnyard it can be seen how one chicken will steal from another. Nowhere is there a Good Samaritan.

We are under the spell of the impersonal if we are guided or perhaps tyrannized by that which is not ourselves; if we are merely tools of "what we know not," such as for instance spirits or the so-called laws of nature. But there is also another sense in which the word impersonal is used and in a positive and good sense, namely, for that sublime and transcendental state in which great adepts, saints and angels live; a state that also is said to be attained by those who seek the divine union in this life. It is a state of life and light in universality, above and removed from all narrow views, biased actions and separateness of all kinds. Universality of course, excludes all limitations and raises the soul to mountain heights of freedom and rest in the Divine.

To live such an impersonal life means to deny the natural life and all its natural interests. Such a life is taught by all mystics and saints in the Occident as well as by the Sages of the Orient.

Ordinary people neither understand nor live such a life of impersonality.

Buddha

If you would see the impersonal defined in a good sense, look upon the face of a Buddha statue. It is calm and undisturbed by emotion. It is passionless and without the heat of Christ or St. Paul. The fire burns inwardly and does not come to the surface. The same characteristic applies to Buddha's discourses.

The Buddhistic denial of the personal and demand for the impersonal is most emphatic. The denial is expressed in the doctrine: No soul and no life hereafter—such as the Occident understands it, namely, as a separate existence, and entity.

Doryphoros

Again, if you would see the physical form of the impersonal, such as the Greeks developed it in sculpture, look upon the athlete, Doryphoros, by Polykleitos. (A good copy

is found in the Naples museum). The figure is typical of Greek harmony and the technical execution of the finished surfaces—though marred somewhat in the copy—expresses that supreme freedom which is the characteristic of the impersonal, such as I just now defined it. Take the Farnesian Hercules as a type of the personal and the difference between the two becomes apparent at once. A study of Polykleitos' athlete, Doryphoros, will also give us Plato's idea of the impersonal, because that statue is a visible presentation of Plato's idea of the athlete or, which is the same, the manifold reduced to unity in a Greek sense.

Christian Theology

In Christian theology the impersonal life is a negative conception and means a thorough going self-denial represented, for instance, in the denial of the main points in the three temptations sustained by Jesus in the desert and a denial of the three points of the devil's temptation of Eve in paradise. The symbol for these denials are poverty, chastity and obedience, and they represent the impersonal, such as I am defining it now.

Many mystics, saints and sages are carried too far in their strivings for the impersonal, and so far that the impersonal becomes a stumbling block to their spiritual life or to the very object which they sacrifice so much for of the legitimate personal life. Numerous Yogis of India fail to give their fellowmen the benefit of their wisdom. The hermits and many saints are no better; they rob the community of the weight of their personalities. Like the Yogi they do not contribute to the establishment of the Brotherhood of Man.

Naturalism

Perhaps the most radical way to distinguish between the personal and the impersonal will be to contrast these two terms by using two other terms much current today—Naturalism and Religion. Naturalism denies that we are personalities and declares we are only organisms like many other

similar ones in the living world. It is perfectly true that we are "an organic complex of matter and manner, thoughts and things, motives and actions." But that is not all there is in personality. There is also harmony which binds all these into an indissoluble unity and this harmony is the centrality of the personality. This harmony is the rationale of the personality. It is,

"the visible quality and shape
And image of right reason."

It is this harmony which controls "the busy dance of things that pass away." Naturalism denies also that there is any will and purpose in Nature. It will know only causes and effects. All of this is clearly impersonality.

Religion

Religion, on the other hand, asserts that in the fundamental ground of our nature we feel ourselves in a relationship to a personal Being "in whom we live and move and have our being" and with whom we can commune, though we remain ignorant as far as sensuous understandings go. Those who are rooted in religion are perfectly willing to quote this verse from Job:

Lo, he goeth by me, and I see him not;
He is transformed, and I perceive him not;

but their god is therefore no far off god.

Religion also asserts that we are in the hand of high powers, who lead and guide us as well as the universe in which we live.

Science

Another place to look for the impersonal is the world which science has introduced us to. It is an abstract world of force, which we cannot realize by our personality, but which we can use if we have intellect. There is no congruity possible between the world of science and the world of personality; they mutually turn away from each other. The

world of science depends upon intellect or so-called reason for its manifestation. It gives us possession of material things. The world of personality on the other hand, we see, feel and meet with in our emotions. It is enthroned in the heart, and we call it the highest in man. Art gives us the enjoyment of it. Scientific knowledge may give us power to pile up things outside ourselves, but it cannot be transmuted into human essence by "the self-applauding intellect." On the other hand, it is as Carlyle once said, "a loving heart is the beginning of all knowledge": that knowledge which lies in the emotional fires. That knowledge is the best knowledge man can have and ever use. It means personality, and personality surpasses facts on every side. Like beauty, it cannot be accounted for; it cannot be surveyed and mapped. It is an expression.

The Brahmic State

Finally, I must mention that there is a state which is neither personal nor impersonal; a state which can not be defined in terms, either cosmic or psychological. It is the mystic supertranscendental state in which we say the Divine lives—if such an expression is allowable. The Hindus call it the Brahmic State and Splendor. Christians say that that state is a "union with God" and an "indwelling of Christ." They call it "heavenly blessedness."

They Merge

Much can be said about the personal and the impersonal, and I have said much. But there is still an important statement to be made, and that statement seems to neutralize all I have said and all that can be said about the two individually. The statement is this, that the two are ultimately so elastic that they lose their distinctive character when pushed to extremes, and, like the wind, they veer round some mystic centre and exchange places.

Either of the two may be pushed so hard by logic that they no more respond to pressure and lose their individual

character. The personal merges into the impersonal and vice versa. It shows something unstable and indefinite in their character. It shows that they in spite of all differences are one in essence and only a manifestation of some central energy. The practical import of that is this, that one may reach the Inner Life on either of the two. They are simply two, however opposite, approaches to the Central Unity.

Summing Up

I have now defined the impersonal (1) as a state so low in moral value that it is not worth considering philosophically; (2) as a state so abstract and remote from human interest, that it has no light in it for life and art. We cannot reveal ourselves by it; (3) as a state of science, a "lightless world of facts," which utterly denies the value of intuitive knowledge and makes man merely an organism, and human life a stream of forces; (4) as a state of supreme importance; a state of elevation above all thoughts and volitions; a state which eliminates all opposites and which expresses the Divine.

A Question of Choice

If it were a question of choice, which should we choose: the personal or the impersonal?

Mere intellect cannot handle this subject satisfactorily. It causes us to take part. At one moment we see the one side as the whole and reject the other. In the next moment we do the reverse. And the fact is that we hurt the Truth which comprehends both. In the Truth, the infinite becomes finite and the finite the infinite. The within and the without are seen as two sides of the same Universality. If this is not so, then both are unreal. Separately they have no meaning. Since human intellect cannot choose between the personal and the impersonal and since the two principles really are two sides of Universal truth, we must find another and better method than the intellect for communion with the Universal Truth. Is there such a medium? Yes, is the answer given by all mystics, all who live and have lived the

Inner Life. The answer is that the Inner Life is the true medium.

Opposites

In religion and philosophy we profess the principle of Life and Hope to be the highest, and they make us personal.

In metaphysics and in the mystic life we profess the principle of Light and Wisdom to be the highest and they make us impersonal, the word used in the best sense. These opposites have followed each other throughout history and human thinking. They are stamped upon all deliberations. They have fought with various results. Sometimes the one, sometimes the other has been victorious. And thus far mankind has not been able to determine which one was the highest and best. Thus far people have almost come to think that they have equal right to exist and that they are inherent principles in the world process.

Hindu Psychology

All the foregone is Occidental in thought and form. It could not be otherwise. But if the discussions of the nature of "the personal" and "the impersonal" is to have a character in any way complete it becomes necessary to say something about the two notions as they appear in Oriental philosophy. I will try to do that and choose India's thought-systems as means.

At the very outset of such a discussion very serious difficulties arise because India's thought is not analytic and intellectual like ours, but synthetic and intuitive. It expresses itself in ideas taken from the Universal and not from phenomenal thinking and it cannot be made intelligible except to minds and hearts, which have developed into wisdom methods similar to those of India.

India's **darsanam** or philosophy is religious-philosophical, or, if you will, philosophical-religious, and either way it repels Occidental intellectualism. But to the mystic such phrases offer no difficulties. With this as an introduction I will attempt the subject.

India's thinking begins with a distinction in methods. It is either "dvaite" or dualistic, or it is "advaite" or non-dualistic or monistic. The dvaite method holds that there is an eternal and unbridgeable distinction between God and Man, between subject and object, between matter and spirit. That method would recognize as truth the first part of the foregoing paper and admit that the dualism could be overcome by Yoga practice. The advaite or monistic method would from the outset of a discussion declare that there can be no real distinction between "the personal" and "the impersonal" and that if a distinction is made, then it is on account of avidya or ignorance. We suffer, so say the advaitins, from aviveka or that ignorance which causes the mind to prefer the things of sense to the things of reason. When we attain moksha we have overcome that ignorance. Moksha is a state of ideal perfection in which we have attained a complete eradication of all physical, mental, moral and spiritual limitations.

Turiya and Samvit

It is not the place here to elucidate any of the methods for the attainment of Moksha. But I will say something about that transcendental state I spoke of before, in which the two notions "the personal" and "the impersonal," melt into each other and disappear as distinct states. The Hindu mystic knows of such a transcendental state and calls it turiya; it is a state of entire freedom and perfect glory. It cannot be described in details. It transcends the three states of wakefulness, dreams and dreamlessness and is really more than a state or condition. It is our very ground, essence and substance of consciousness. Upon this turiya rests the advaita philosophy, and therefore it does not recognize any real distinction between the personal and the impersonal.

Another salient feature of advaita philosophy or Vedanta darsanam is that about samvit or that impersonal consciousness which stands back of our empirical consciousness. That this samvit is impersonal and yet a main characteristic of our personal life, shows at once that there is a point in our

philosophical or mystic consciousness where the two, the personal and the impersonal, are only two sides of the same condition and hence essentially one. If I am right this samvit corresponds very nearly to that which Meyers called "subliminal consciousness," and which Bergson attempts to define as "intuition," and which the mystics call "immediateness," "the ground of the soul." I would also say that it is the Hindu name for our Occidental theological "conscience" when that word "conscience" is freed from all Christian denominational limitations.

These statements are from the Vedanta philosophy, and to complete them I refer you to the Vedanta-Sara of Sadananda and his exposition of the two famous axioms **tat twam asi,** "thou art that," or, "that is you" from the Chandogaia Upan (6, 8, 7) and to **aham brahma asmi,** "I am Brahman" from the Brihada Upan (1, 4, 10). Of course, where and when these two axioms are the rule, there can be no distinction between the personal and the impersonal.

Finally, I must mention the Sankhya of Kapila, Buddhism and the Yoga philosophy. They are not monistic, hence they maintain the distinction between "the personal" and "the impersonal," but need not now to be analyzed.

To be continued.

NOTE BOOK OF A PSYCHIC

By Laura C. Holloway Langford

CHAPTER XIII

FOLLOWING the return of our household from Roseland, at the close of the Camp Meeting season, we had entertained many visitors who had come to testify their interest in the strange occurrence they had witnessed at that memorable morning service. And only two or three of all our neighbors had felt that some hypnotic spell must have affected the congregation. That we were deluded to the extent of merely imagining we had had a wonderful vision of angels when in reality we had not.

Mrs. Winston was present when such a suggestion was made, and she instantly replied that she, herself, had a vision before she went to the meeting, and it was because of her vision she and her husband decided to attend it. She had seen her son, Bertie, she said, and he told her to go for there she would see people who had helped him after he had been separated from his body. He also told her that if she would think of him as alive, and not as lying in the graveyard, he could come and see her as he went to the Selwyn home where he was always recognized and welcomed. "We are not dead, mother; we have exchanged our physical bodies for astral ones but we are still very dependent for happiness upon those we have left on your plane."

Mr. Winston confirmed his wife's statement that she had been much more contented since that vision; and had been enabled, in consequence of it, to fully comprehend the meaning of the greater vision at the church. They had both enjoyed the children's singing also, and he had ordered from New Orleans some gifts for them that would come directly to me. And they both asked me to accept them in Bertie's name. Mrs. Winston said she always thought of me, when she recalled the vision she had had of him. Gladly I promised

to distribute whatever was sent and I thanked her for her generosity. And then we had the children come and sing for them some of Moore's "Irish Melodies" which Aunt Kate had helped me to teach them.

Strange to say they sang the "Come Ye Disconsolate" better than even the "Last Rose of Summer" or "Believe Me, When All Those Endearing Young Charms," and Mrs. Winston told them she should come again to hear it sung.

In a day or two the boxes came to us from Mr. Winston's agent, and he wrote to Father he had secured the articles from old curio shops and from Chinese merchants and East India traders and he hoped he had made a collection that would satisfy those for whom the things were intended.

The Jubileers were anticipating the boxes with the liveliest interest and Mother remarked that their pleasures of anticipation were as much real enjoyment to them as would be the possession of the presents. "Let us hope there will be no more candy given us," I said, remembering how much they had received already; and I had scarcely uttered the remark when Allen Prentiss came with Woodman Earle, and brought me "the price of a concert." He had not forgotten his promise to pay for a concert in candy if I would invite his friends to attend it.

The contribution was accepted with the understanding that it would be put away for the present, for the children had been sufficiently supplied ever since the camp meeting by his many friends.

The boxes reached us one morning when a number of young men were visiting Fairfax, and Landon, and they all gathered with us on the veranda for the pleasurable task of sorting their contents. Mother had two large tables brought out, and she and Father undertook to arrange the articles as they were taken from their receptacles. The quantities of bead necklaces, chains, bracelets and embroidered bags astonished us all. And so did the variety and extent of marbles and spinning tops for the boys. The gorgeousness of Oriental beads we thought we were prepared for, but not for this

extensive display, which included also cornelian, coral, amber and garnet necklaces. Nor, for the curiously shaped Chinese beads that were larger than robin's eggs and of many brilliant colors. I liked best the beautifully bead-embroidered reticules, all too large and fine for children's use, but Mother gave one of the smallest and the very prettiest, to little lame Lucy. To this child she also gave a coral necklace with pendants and a pretty bracelet of large pink beads. All the children applauded this action of Mother's and Artie, quick to realize that blind Andrew could have no joy in any of the things to be distributed, ran to get one of Allen's boxes of candy, and this he placed in Andrew's possession. Andrew was overjoyed to receive it, and thanked Artie, who patted him on the shoulder in return for his nice words. He asked Andrew if he would like some marbles also, and to our surprise Andrew said he had been seeing, with his mind, ever since the angels came to hear them sing; and, he could tell Mother of a box of marbles that was in the box not yet opened. He then described a collection of transparent marbles, each one as large as a hen's egg and inside of each was a different animal in silver. We had never seen these "animal sets" of marbles up to that time, and there was much excitement manifested to have the box opened and the marbles brought out if they were there. Father had thought that the articles were greatly duplicated and he had advised that one box marked for "girls" and the other for "boys" be left unopened for the present. But he approved now of opening the "boys" box to see if Andrew's animal marbles were there.

They were, and such excitement followed that Andrew cried with pleasure over the proof he had given us that the angels had taught him how to see without eyes. Mother was as happy as the boy himself, and gave him a complete set. It was then that he meekly told us, he believed "Ole Marster" Middleton could help him to tell us the name of the animal in each marble; "he is here," he said, "just as plain to me as he was at Shiloh, and he wants me to prove it to you." Artie stood by him as he took up the marbles one by one and

then passed each one to him to hold. He correctly named every one until he came to the last, which contained an egg-shaped ball in the centre instead of an animal. This he said he could not see.

"That's more wonderful than your seeing the animals, Andrew," Father said to him. "We must tell Doctor of this new gift of yours for he will be rejoiced to hear it."

Edith and Marion helped me to decorate the girls with their gay ornaments, and Landon and Artie and Fairfax divided the marbles so that a "taw" of solid colored glass and an equal number of checked and striped "crocks" went to every boy. The tops were alike, and were quickly apportioned.

The children then dispersed, the boys to play games, and the girls to display their gifts to their elders.

We had not examined several small boxes addressed to Marion and myself. Nor, had the last and largest box been opened. Mother had its top now removed and in it were more bags, handkerchiefs and gay silk "bandanas" for head and neckwear. Artie selected a lovely one of dark red silk for Aunt Chloe the moment he saw it.

"It will be a neckerchief for her," he said, and forthwith he took it, and ran off in triumph to find her. David and Charlie wanted something to give to "Mam-Chlo" also and Mother selected a beaded bag, and put into it two silk handkerchiefs which they took to give her. In my box was an amber necklace with a maltese cross attached to it and this I laid aside to give to Aunt Chloe, and Marion selected a breast-pin of red coral for her.

Edith undertook to distribute presents to the housemaids and cooks, and Mother to give to the children's nurses and to the other women on the place, all of whom received some appropriate gift.

When I went to Aunt Chloe with the really beautiful amber necklace, she admired it greatly and thanked me for it. But she diffidently said "she was not one who should

wear a necklace." "Who, then, would you like to give it to, Aunt Chloe?" "To Salina, little Miss, if you would let me. She is one who never had a real present in her life and this would make her happy, if anything could. It would take her mind off her troubles, anyway." "She shall have it from you, Aunt Chloe, and a pretty bag also," I said, and I made her happy by promising to send Salina some other things, and to remember Aunt Mary Lee, and others at Roseland.

For the time being I had put Saline entirely out of my mind knowing she was at Roseland, and contented, but now I hastened to tell Mother of Aunt Chloe's kind thought of her. She was so gratified that she said she would help me to make up a box to be sent to Roseland with dresses, as well as bags and beads, for all, both children and grown people.

Edith and Marion had impulsively agreed to make the bags for the boys' new marbles, and they were in the sewing room selecting materials when Artie called to us all to come back and see a paper box he had just fished out of the bottom of the first box opened. It was filled with men's handkerchiefs and another long, flat box of equal size was found at the bottom of the second box. They fitted in so well that they practically made a false bottom and Artie thought he should find more of these boxes in the other two large cases. This proved to be true, and now we were so rich in handkerchiefs that all of our people, men as well as women, had a present.

We were a very happy household that day, and gift-making became a contagion with us. Father laughingly predicted that he would have to buy an equal amount for Roseland, and Edith said she should make her Silver Hill family happy with presents as quick as she could get Aunt Kate and Uncle John to select them for her.

After dinner the mail came and Father received a large envelope with Judge Ely's name printed on the outside. Opening it he went to his office and soon sent for Mother and for me to join him there.

The letter stated that Mr. Norvil had given to me Sa-

lina, and the Judge advised my acceptance of the gift, "because of the contrite man, who asked this favor of me," he wrote.

This was a gift I felt I could not receive, for I had resolved never to own a slave, no matter what else might happen to me. But Father told me to accept her, and to let the acceptance go at once. He reminded me "that I must think of the woman, herself, and her fate. Afterward I could do as was best for her. The knowledge that she need not go back to Mr. Norvil's plantation will prove a tonic for her, and we will send word to Roseland tomorrow morning. I will have Jerry go into town with a letter to Judge Ely now, so soon as I can write it," he said.

Father's decision was approved by Mother, and I, who was glad to be released from further consideration of a painful subject, said nothing. Nevertheless, when I was alone with Mother I voiced my dissatisfaction with slavery as an institution and said I should not consent to own Salina or to have Mr. Norvil think I would own her.

Mother reminded me that as individuals we could mitigate the evils of slavery, and to that work she said all of her family had dedicated their whole lives. "We personally could not alter existing laws," she added, but we could lift the loads that others carried, and by so doing encourage them to bear their lot with courage.

The outstanding thought of Mother's life was to elevate the minds of everyone with whom she talked, and I was always helped by her words whatever the subject. Now she was saying to me: "Your spiritual supremacy over Mr. Norvil, Nellie, is expressed in this unexpected deed of his. For you to rebuke him now would be to lose the opportunity to help all of his negroes and particularly Amos and his children. We cannot banish slavery, Nellie, but we can influence others to do right when we are bravely doing right ourselves. In the place of law, we may substitute the factor of love and do very much good with it. In whatever we do, however, we must follow the Christ example, and condemn no one. Do

you not remember how careful Jesus was not to antagonize, knowing full well that the greatest disintegrating element in human consciousness is resistance? You remember, too, do you not, my Child, that He told His disciples 'to make yourselves friends of the mammon of unrighteousness; that, when ye fail they may receive you into everlasting habitations.'

"All through His ministry He was busy making friends; and He did not choose them out of the choicest circles; but associated with publicans and sinners, pharisees and social outcasts. I would like you to think of Mr. Norvil as one who needs friends, and with whom we may rejoice to walk so long as he walks with the desire in his heart to find God. This will help him to do good, noble deeds. Doctor has pledged him his good will; Judge Ely has written to your Father that Mr. Norvil is now most eager to earn the good will of those who have helped him to see the mistakes he has been making. He seems obsessed, also, with the one idea that his son can be told by you of his desire to get nearer to him by trying to do right. His gift to you, of Salina, is a thank-offering for your messages to him from this child who seems to have been the one love of his life. Think of him as Spirit, not as a personality, and seek to do the Master's will, not yours, or mine, in your service for Him."

Mother had closed her eyes and I knew she was praying. She often took refuge in prayer when she felt the necessity of giving right instruction to her children. I sat perfectly still looking at her sweet face resting against the cushion of her arm chair, and I lost myself for the moment in thinking of her golden life, so pure and so crowned with the love and gratitude of her fellow beings.

Suddenly I saw the Small Person enter the room and stand at Mother's side. How very much alike they were; only that she had a more youthful look, but not a more winsome countenance than Mother's. I mentally resolved in realizing the Small Person's immunity from care-worn lines about her eyes and mouth, to ask Mother what is it

that is the matter with this life we are living? What is it that injures the body if it does not mar the mind, of even the purest of natures? What causes Mother, for instance, to have a care-worn look and the Small Person to appear to be radiant with vitality?

But the Small Person interrupted this mental resolution, and caused me to see a picture she projected before me. It was that of a pleasant faced young man whose body was deformed. He was using crutches, and was coming to us with his caretaker, for he was too helpless to travel unattended.

Evidently the Small Person was much interested in this young man for she impressed it upon my mind that the visitor was worthy of our welcome and she told me important results would follow his coming. Then she left me, and I looked at Mother again. She was looking at me as I did so, and said she was aware of the interview and had heard what was said by my "Small Person." She could not now think of any one answering the description, but doubtless would do so, for, evidently, he must be some one of interest to us in some way.

When Doctor came out with Uncle John and Aunt to take dinner with us on the Sunday following we heard all about the visitor whom we had been told to expect. He had received a letter from James Middleton and had learned from it that his only son, James, was on his way to us in order that he might be treated by Doctor for his injured spine. Every known remedy had been applied and "Jamie" himself had proposed visiting his cousin Elinor Selwyn and putting himself under Dr. Meredith's care. Mr. Middleton thought his son would enjoy the trip even if he could not be cured, but he appealed to Doctor in most pathetic words, to try to heal his boy.

"Oh, Mother, that is the person we were told was coming to us."

"Yes," she replied, "and for the time being I had forgotten I had ever heard of any deformed young man con-

nected with us in any way. In fact, I do not think I can be sure now I was ever informed by any one, though you may have mentioned the subject to me, Doctor."

"No, Elinor, I never did, for James Middleton rarely writes to me and until his recent letter came I had not heard from him in fully ten years. In his boyhood he was often at Roseland and your Father thought highly of him. After he went to live in Missouri I had letters from him only occasionally. Now he is a widower, with this one son and a daughter, older than the boy, who is married and not living at home. Jamie was naturally a healthy, strong lad, very venturesome and fearless in his sports and occupations, and no one ever knew exactly how he came to have the fall that resulted so disastrously to him."

Father asked Doctor many questions concerning the expected guest, but he could only say that "the young man was now about eighteen or twenty years old; of a very happy and cheerful disposition and of excellent mental qualities. His father had intended him to be a lawyer, but the lad is not now doing any studying and is hoping only to be helped to comparative health. I am also told he is educating the colored boy who never leaves his young master, and to whom he is devotedly attached. When Jamie is suffering greatly the boy reads to him, or sings for him. They are both good musicians, Mr. Middleton informs me, and he tells me that Chester has been given his freedom, and Jamie has insisted on a written promise to have Chester taught a trade ultimately."

"Cousin Jamie is going to get well," I said, impulsively, and I added the information given me by the Small Person that "his visit to us would have important results." Then I had a vision pass before my eyes and I told what I saw, which was that the recovery of the invalid depended entirely upon himself. "There is something on his mind that affects his spine, or rather that prevents his recovery from the injury done it. If he ever completely confides in any one his health will immediately improve."

I could not tell my interested listeners any more than this; and, when Cousin Jamie and his attendant arrived, a week later, none of us knew any more than what Doctor had told us. From the moment I saw him I liked this cousin and we soon became good friends. Mother's welcome to him was so kind that he felt entirely at home with us, and he seemed to like each and every member of our household.

One day he said to Mother he had often heard his Father speak of "the Elinors" of his family, and he asked her to tell him about the Elinor who was a girl when his Father stayed at Roseland. "That was my Mother," she answered, but "your Father also knew my Grandmother. I learned of this from Doctor Meredith. When you write to your Father, Jamie, ask him to tell you all he knows of her; I should like to know if he knew her well?"

Chester, the colored boy, had heard from our colored people of the Shiloh Camp Meetings, and he had told his master of the vision seen there. Jamie asked Artie to tell him of the occurrences, but Artie said that Mother could do it best, and he would speak with her about it. I was present when Mother and Doctor told him, and the colored lad heard most of the recital for he had come into the room almost immediately and had taken his position near Cousin Jamie's chair, as usual.

Cousin Jamie was a close listener and he asked no question until Doctor had finished his story. Then he quite surprised us by suddenly turning to me, and asking me if I was afraid of our strange visitants?

I said no, that two of them I had seen many times, and had talked with them whenever I saw them.

"What can they tell you that you do not know yourself?" he asked.

"That I cannot answer, for I do not know what my spiritual self really does know, but I can truthfully say I am often told in advance of things that will come to pass, and I have learned many facts by heeding what they said to me."

"Such as for instance?" he queried.

"Oh, about your coming here, for one thing. When I was told of you and of your intention to pay us a visit, I informed Mother before we heard, through Doctor Meredith, that your Father was sending you to be under his care."

He looked at me earnestly, before asking me:

"Do they tell you things about people that said people would prefer you should not know?"

"I am not curious about people or their affairs," I answered somewhat haughtily. But when I saw him exchange a significant glance with his attendant I felt moved to say to him:

"Cousin Jamie, sometimes people make me see by trying to prevent my seeing. Such is the case, now, and I am glad Doctor Meredith is here to listen to what I am told to say to you! Jamie, my cousin, you will never get well while you suppress a secret that is in your heart. I think you have hidden this secret all these years, from your Father, particularly. I cannot see any other reason for your doing so than to keep him from suffering increased pain on your account. But I am not concerned beyond impressing it upon your mind that you will use crutches until you do confide the truth to your physician."

"Then I will use crutches all the days of my life, Little Elinor," he gravely answered.

"So be it," I said.

"If you can tell me so much, how is it that you cannot wrest the secret from me if you feel I am hiding one in my heart?"

"Cousin Jamie, if I should tell you, this moment that after your Father is dead you will reveal this secret to Doctor Meredith will you believe me?"

"Father is not dead; he is coming on here to see us; I ask that nothing be said to him on this subject by any one, please."

"Your Father is on a train, speeding this way now, but he will not reach here. His nephew, who is his namesake, is caring for him for he is suffering now."

"Doctor, do you believe this?" he cried.

"I will go at once, my son, and telegraph until I learn some news for you. Tell me exactly when your father started from home?"

Cousin Jamie was greatly distressed, and, almost as much so, was the lad who tried to comfort him. I was too miserable myself to do anything, but go to Mother's side and sit close to her. Then I saw the Small Person, and she told me to tell Doctor this message:—

"Before night Doctor word will be telegraphed to you: Mr. Middleton has passed away; heart failure the cause."

"Oh, we have always feared heart failure," cried Jamie, "for this reason he never went anywhere alone." "My Father, oh, my Father," he moaned, and then he bowed his head and wept bitterly.

Poor Cousin Jamie was too ill to go with Father and Doctor to meet the body, when it arrived, and for weeks he was confined to his bed. The boys did all in their power to comfort him, and Mother was ceaseless in her ministrations. Chester watched over him constantly until he broke down, and Father had him put under Aunt Chloe's care. He was very sick for a time.

And, just when I was growing uneasy about Mother, who appeared to be over wearied, and had resolved to speak to Father about her, the Small Person came to me and said that Cousin Jamie would improve now. She had reached his mind and had impressed upon him the necessity of confiding in Doctor Meredith and his self-surrender was accomplished.

"For the sake of his Cousin Elinor he would speak, and he would try to get well, if God willed he should," he promised.

To be continued.

THE RITUAL OF HIGH MAGIC

By Eliphas Levi

Translated from the French by Major-General Abner Doubleday. Annotated by Alexander Wilder, M. D.

CHAPTER XVII.

The Writing of the Stars.

This Onomantic astrology was that of all the ancient Hebrew Kabalists as is proved by their observations preserved by Rabbi Chomer, Rabbi Kapol, Rabbi Abjudan and other masters of the Kabala. The threats of the prophets against the diverse empires of the world were founded upon the stellar characters, which were found vertically over them in the habitual relation of the celestial to the terrestrial sphere. Thus in writing in the sky of Greece itself its Hebrew name yavan, and in translating it into numbers, they found the word charav, which signifies destroyed, desolated.

2 2 8

Charab.

Destroyed, Desolated.

Sum 12.

5 6 1

Javan.

Greece.

Sum 12.

They deducted from this that after a cycle of twelve periods, Greece would be desolated and destroyed.

A short time before the burning and destruction of the temple at Jerusalem by Nabuzardan, the Kabalists had re-

marked vertically eleven stars above the Temple disposed in this way.

* * * * * * * *
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and which all enter in the word Habshiah written, from North to West. Hibschich, which signifies reprobation and abandonment without mercy. The sum of the letters is 423, exactly the time of the duration of the Temple.

The empires of Persia and Assyria were menaced with destruction by four vertical stars, which entered in these three letters, Roev, and the fatal number indicated by the letters was 208 years.

Four stars announced also the Kabalistic rabbis of that day, the fall and division of the empire of Alexander, arranged in the word parad, divider, whose number 284, indicated the entire duration of that kingdom, in its root and in its branches.

According to Rabbi Chomer the destinies of the Ottoman Power at Constantinople will be fixed beforehand and announced by four stars, which ranged in the word caah, signifies to be weak, ill, drawing to a close. The stars, which in the letter Aleph were most brilliant indicate a capital, and give to this letter the value of a thousand. The three letters united make 1025, which must be counted beginning at the taking of Constantinople by Mahomet II, a calculation which still promises several centuries of existence to the enfeebled empire of the Sultans, now sustained by united Europe.

The **Mane, Thecal, Phares,** that Belshazzer, in his intoxication, saw written upon the wall of his palace by the radiance of the torches, was an onomantic intuition, like that of the rabbis.[12] Belshazzer had doubtless been initiated by his Hebrew diviners in the reading of the stars, and used mechanically and instinctively the lamps of his nocturnal feast, as he could have done with the stars of heaven. The

[12] Daniel V, 5:24.

three words which he had formed in his imagination soon became ineffaceable in his eyes, and caused all the lights of his festival to grow dim. It was not difficult to predict to a king who, in a besieged city, gave himself up to revels, an end similar to that of Sardanapalos. We said and repeat, at the close of this chapter, that magnetic intuitions alone give value and reality to all these Kabalistic and astrologic calculations, puerile perhaps, and completely arbitrary, if made without inspiration, through cold curiosity and without a powerful will.

CHAPTER XVIII.

Philters and Magnetism.

LET us travel now in Thessaly, the country of enchantments. It is here that Apuleius was deceived, like the companions of Ulysses, and suffered a shameful metamorphosis. Here everything is magical; the birds that fly, the insects that rustle in the herbage—even to the trees and flowers. Here by the light of the moon, are composed poisons which produce love. Here the Striges invent charms which render them young and beautiful like the Graces. Young men be careful!

According to traditions the art of poisonings of reason, or of philters, seems truly to have developed more luxuriantly its venomous effloresence in Thessaly than elsewhere; but there, magnetism still played the most important part; for exciting or narcotic plants,[1] hurtful and unwholesome animal substances, draw all their force from enchantments; that is to say, from sacrifices accomplished by sorcerers and words pronounced while preparing their philters and beverages.

Exciting substances and those that contain the most phosphorus are naturally aphrodisiac. Everything that acts in a lively manner on the nervous system, can influence passional over-excitement; and if a skilful and persevering will

[1]Medicinal plants abounded in Thessaly. Hippokrates lived there many years. It was the fabled home of Cheiron, the Kentauer and of the Magnetes. The loadstone was found there and its powers observed.—A. W.

knows how to direct and influence these natural dispositions, it can use the passions of others for its own profit, and will soon reduce the proudest individualities to become in a given time the instruments of its pleasures. It is important to be protected from such influence, and it is to give arms to the weak that we write this chapter.

Here behold what are the practices of the enemy. The man who wishes to make himself beloved—we attribute all these illegitimate manœuvres to man alone, not supposing that any woman ever has need of them—the man who wishes to make himself beloved should begin with making himself noticed, and produce some kind of impression upon the imagination of the woman whom he desires. Let him strike her with astonishment or terror, even of horror, if he has no other resources. But it is necessary that for her he come out of the rank of common men, at any price, and gain a place in her recollection, her apprehensions and her dreams (reves). Lovelace is certainly not the avowed ideal of the Clarissas; but they think of him incessantly in order to reprove him, to rebuke him, to pity his victims, to desire his repentance and conversion. Next they wish to regenerate him by devotedness and pardon. Then a secret vanity tells them that it would be a fine thing to fasten the love of a Lovelace; to love him and to resist him. And behold, my Clarissa surprised to find herself in love with Lovelace. She blames herself for loving; she blushes; she renounces him a thousand times, only to love him a thousand times the more; and when the supreme moment comes, she forgets to resist him.

If the angels were as feminine as modern mysticism represents them to be, Jehovah would have acted like a very prudent and wise father when he put Satan out of heaven.

It is a great deception for the self-love of certain honest females to find the man of whom they are enamored while they are taking him for a brigand, to be good and irreproachable at bottom. The angel then quits the good man with contempt, saying to him: "You are not the devil." Wrinkle your face then as much like the devil as possible, you who

wish to seduce an angel. Women permit nothing to a virtuous man. "What does that man really take us for?" say the women. "Does he believe that we are less moral than he is?" But everything is forgiven to a scamp. "What better could you expect from such a fellow?" The part of a man of high principles and rigid character can only be a power among females whom nobody has occasion to seduce. All others without exception adore the bad ones. It is quite the contrary among men, and this contrast has made modesty the necessary provision of women. With them it is the first and most natural of coquetries.

One of the most distinguished physicians and most amiable scientists of London, Doctor Ashburner, told me last year that a patient of his, leaving the house of a great lady said to him, one day: "I have just received a strange complaint. The Marchioness of ———— told me while looking me in the face: 'Sir, you will not make me lower my eyes by your dread glances. You have eyes like Satan.' 'Very well,' replied the doctor smiling, 'you doubtless threw yourself immediately on her neck and kissed her.' 'No, I was too much astonished at her sudden reproach.' 'Well, my dear fellow, never go to her house again. You must have ruined yourself in her estimation.' "

It is very commonly said that the office of executioner is transmitted from father to son. Hence executioners have sons. Undoubtedly, since they never lack wives. Marat had a mistress whom he tenderly loved; the horrible leper, but he was also the terrible Marat, who made the world tremble.

We might say that love, especially among women, is a genuine hallucination. In default of any other senseless motive, it will often assume an absurd form. To deceive Juconde for a baboon! What a horror! Well, suppose it is a horror, why not do it? It must occasionally be so agreeable to produce a little horror.

This transcendent understanding of woman being given, there is a second manœuvre to make in order to attract her notice. It is to pay her no attention, or to occupy oneself

in a way that humilates her conceit by treating her like a child, and casting aside the idea of ever making court to her. Then the parts will change. She will do everything to attract you. She will initiate you into secrets that women reserve to themselves; she will dress and undress before you, saying things like these: "Among women," "among old friends," "I do not fear you." "You are not as a man to me." Then she will observe your looks, and if she finds them calm or indifferent, she will feel exasperated. She will draw near to you under any pretext; she will brush against you with her hair, and will leave her dressing gown half open. Some have been known under such circumstances, themselves to venture an assault—not from tenderness but curiosity and impatience—and because they are teased.

A magician, who has sense, needs no other philters than these. He makes use also of flattering words, magnetic breathings, light but voluptuous contacts, with a kind of hypocrisy as though he did not mean it. Those who give beverages to cause love, must be old, foolish, ugly, impotent. And then, what is a philter good for? Every man who is really a man always has at his disposal means to make himself loved, so long as he does not seek to occupy a place already taken. He would be extremely unskilful to attempt the conquest of a young married woman during the first sweetness of the honeymoon, or of a downright Clarissa, already having a Lovelace who renders her very unhappy, or on account of whose love she bitterly reproaches herself.

We shall not here speak of the filth of black magic in relation to philters. We finished with them with the kitchens of Canidia. We can see in the Epodes of Horace, how this abominable Roman sorceress compounded poisons; and as for the sacrifices and enchantments of love, we can read again the Eclogues of Theokrites and Virgil, where the ceremonies for these kinds of magic works are minutely described. We shall not here transcribe the prescriptions of the Conjuring books, nor "Little Albert" that every one may consult. All these different practices relate to magnetism or to poisonous magic, and are either simple or criminal. The drinks which weaken the mind and disturb the

reason, may secure the empire already conquered by a perverse will; and it is thus, it is said, that the Empress Caesonia fixed the fierce love of Caligula. Prussic Acid is the most terrible agent for these empoisonings of thought. We should be on our guard, therefore, against all distillations which taste of almonds and remove from our bed chamber bitter almonds and Stramoniam (thorn apples), almond soaps, milk of almonds, and in general all compositions of perfumery in which the almond odor predominates—especially if its action on the brain be seconded by that of amber.

To diminish the activity of the reason is to augment proportionally the forces of a foolish passion. Love, such as the felons of whom we speak desire to inspire, would be a real stupidity and the most shameful of all moral servitudes. The more we enervate a slave, the more we render him incapable of becoming free, and this is truly the secret of the female magician of Apuleius, and of the beverages of Kirkê.

The use of tobacco, whether by snuff or smoking, is a dangerous auxiliary to stupefying philters and the intoxication of the reason. Nicotine, as we know, is a poison not less virulent than prussic acid, and it exists in tobacco in greater quantities than this acid is in almonds.

The absorption of one will by another often changes an entire series of destinies, and it is not for ourselves only that we should watch over our relationships, and learn to discern pure from impure atmospheres; for the true philters, the most dangerous ones, are invisible. They are the currents of radiant vital light which, by mingling and interchanging produce attractions, and sympathies, as magnetic experiments do not permit us to doubt.

A heretic, named Markos,[2] is spoken of in Church history, who rendered all the women crazy by breathing upon them; but his power was destroyed by a courageous Chris-

[2]Markos was a disciple of Valentinus, the founder of a school or sect of Gnostics in the Second Century. Irenaios has given account of him, and declares him an adept in magic and criminal imposture. He had a large following, and professed to communicate the Holy Spirit, the gift of language and the power to work miracles. Much that has been written about him is doubtless exaggeration. The Markosians were Syrians.

tian woman who breathed upon him first in saying: "May God judge you!"

The Curate Gaufridy, who was burned as a sorcerer, pretended to render all women, whom his breath touched, enamored of him.

The too celebrated Jesuit, Father Girard, was accused by one Mademoiselle Cardière, his penitent, of causing her to lose her judgment completely by breathing upon her. This excuse was very necessary for her, in order that she might be able to extenuate the horror and ridicule incident to her accusations against this father. His guilt has never been well proved, but in any case, he certainly inspired a very scandalous passion in this wretched girl.

"Mademoiselle Ranfaing," says Dom Calmet, in his "Treatise on Apparitions," "having become a widow at sixteen was sought in marriage by a physician named Poirot. His suit not having been listened to favorably, he, to begin with, gave her philters to make her love him. These caused strange derangements in the health of Mademoiselle Ranfaing. Such extraordinary things soon happened to that lady that she was thought to be possessed, and the physicians declaring that they did not understand her condition, caused her to be subjected to the exorcisms of the Church.

"After which by order of M. de Porcelets, Bishop of Toul, they named among her exorcists, M. Viardin, Doctor in Theology, Counsellor of State to the Duke of Lorraine; a Jesuit and a Capuchin. In the course of these exorcisms, nearly all the representatives of religion in Nancy, the so-called Lord Bishop, the Bishop of Tripoli, sufragan of Strasbourg, M. de Nancy, formerly ambassador of the Most Christian king at Constantinople and then priest of the Oratory; Charles of Lorraine, Bishop of Verdun; two doctors of the Sorbonne, sent expressly to assist in the exorcisms, often exorcised her in Hebrew, Greek and Latin, and she always replied to them appropriately—she who scarcely knew how to read Latin."[8]

[8]Incredible as this may seem, a communication in the New York Times in 1905 describes a young woman who in an entranced condition spoke in several languages which she had not learned or heard.—A. W.

To be continued.

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GHOSTS THAT NEVER WERE MEN

Ghosts That Become Men

NATURE ghosts, the ghosts that never were men, must, in the course of evolution, become men.

Ghosts, as all things and creatures below man's state, are urged on and toward developing into men. For through the state of man all must pass to become beings in higher states. The highest of the beings connected with evolution, as far as man can at all conceive of them, are intelligences. They are entities which have become perfect, some of them at the end of previous evolutions, the others during the present period. In their hands lies the guidance in all the worlds, of the beings beneath them. Man is a mind and stands between the entities without mind and the highest intelligences. Even the highest of the beings without mind, that is, the highest ghosts that never were men, must exist as men before they can become intelligences.

The subject of ghosts that never were men falls under two broad divisions: one, elementals in the elemental worlds; the other, their relations to man and man's duty toward them. He is conscious of them or of their relation to him, only in exceptional cases, as when simple and close to nature, he becomes aware of some of their doings while

his senses are not yet dulled by civilization, or when he performs magic; or when he is a natural psychic. Nature ghosts are beings in the elements. Through these beings work nature forces. A force is the active side of an element, an element the negative side of a force. These elemental beings share in the double aspect of element force, of which they are. There are worlds within the physical and beyond it, four such worlds. The lowest of these is the earth world, and man knows nothing beyond some aspects of the manifested side of it. The manifested and the unmanifested side of the earth world are encompassed in the next higher world, the world of water; that world is in the world of air; all three are in the world of fire. These four worlds are spoken of as the spheres of their respective elements. The four spheres penetrate each other within the sphere of earth. The elemental beings of these four spheres are known to man only as they appear, if at all, in the sphere of earth. Each being in these elements partakes of the nature of the other three elements; but its own nature of force and element dominates the others in it. Therefore in the earth sphere the earth element tells on the others with its greater power. The elemental beings are innumerable, their kinds varied beyond words. All these worlds with their innumerable beings are worked on a plan which eventually lowers all beings into the crucible of the manifested side of the earth sphere, and thence allows their ascent in evolution to the realms of mind.

Each sphere is to be understood under two aspects, one of nature and the other of mind. A sphere, as force-element, is ruled by a great elemental god, under which are lesser deities. All the elementals in that sphere are, while they exist, in hierarchies under and in and of this great god, diminishing in power and importance infinitesimally. In the elementals the element takes form; when they lose that they are again of the element. This great elemental and its hosts are of nature. Over this elemental god is the intelligence of the sphere, with hierarchies of lesser degrees. Some of these are the perfected minds of this and previous

evolutions who remain to guide and rule man and the ghosts that never were men, in involution and evolution of the present cycles. As far as humanity may know, the intelligences have the plan of the earth and its processes, and are the givers of law, and that law, once it is given, the elemental entities are bound to execute as what is called operations of nature, destiny, ways of Providence, karma. From the revolution of the planet and the succession of the seasons to the formation of a summer cloud, from the bloom of a flower to the birth of a man, from prosperity to pests and calamities, all is carried on by elementals under their rulers, to whom, however, limits are set by the intelligences. Thus interact the matter, the forces and the beings of nature, and mind.

The elements and forces of outer nature have centers in the body of man. His body is a part of nature, is made up of elementals of the four classes, and thus the means by which, he as a mind, comes into contact with nature through nature ghosts. The tendency of all ghosts is toward the body of man. For in its own element no ghost is capable of development. It can advance only when it comes into contact with the other elements while they commingle, as ghosts, in the body of man. As to the nature of elementals, they have only desire and life, no mind. The lower order of elementals seek sensation and fun, nothing more. The more advanced seek to associate with man, and to have themselves a human body, that therein they may be lit up by a mind, be the vehicle of a mind, and in the end become a mind.

Here the subject turns from the elementals in the elemental worlds to the second division, man's relation to elementals. Man's senses are elementals. Each sense is a humanized, impersoned aspect of an element, whereas the objects outside are parts of the impersonal element. Man may contact nature because, the sense and the object of its perception are parts of the same element, and each organ of his body is an impersoned part of the impersonal element without, and the general manager of his body is his human elemental made up personally of the four elements. It

stands nearest to and is in line of evolution to become a mind. The aim of all nature is to become a human elemental, and if that is not possible at least become a sense, an organ, a part in a human elemental. The human elemental is the ruler of the body and corresponds to the elemental ruler of a sphere. Within it are the lesser and least elementals of the body, as the infinitude of the lesser elementals are in and of the god of the sphere. All lesser elementals are driven towards the state of a human elemental. The flow of involution and the stream of evolution turn around the human elemental. There contact is made between nature and mind. Man has built his own elemental during ages innumerable and is perfecting it during his incarnations, to raise it till it becomes conscious as a mind. This is his privilege as well as his task.

The kinds of elementals with which man may come into touch, are limited to those in the sphere of earth. One kind of these, called the Upper Elementals, is of an ideal nature. They are of the unmanifested side of the earth, and do not usually come into contact with men. If they do they appear as angels or half gods. To them the plan of the world is outlined by intelligences, and they administer the law and give out the plan and the directions to other kinds of elementals, called the Lower Elementals, for execution. These lower are of three groups, the causal, formal and portal, each having in it elementals of the fire, air, water and earth. All material things are produced, maintained, changed, destroyed, reproduced by them. The less advanced swarm around and through man, they urge him to all manner of excess and excitement, and through him they experience sensation, whether in his pleasure or his trouble. The more advanced, the better orders of the lower elementals, shun humans.

The body of every man then is a focus. Into this continually nature ghosts are drawn from their elements, and out of this as steadily swept back to their elements. They go through those elementals which are the senses, systems, organs, in the body of man. While they are passing through

they are impressed with their environment. Borne through the body they are stamped with the disease or well being of its nature, with the viciousness or naturalness of the desire, with the state and development of the mind, and with the underlying motive in life, they contact. All of this permits changes of the ground plan, dependent upon the right of choice man has, to use his mind in the way he wills. Thus he, consciously or unconsciously and with the cyclic retrogression and progression, helps to carry on the evolution of himself, of his elemental, and of the ghosts that never were men. The first channel and the last and the only one is the human elemental. Of these relations between the elementals and himself the human is usually unconscious, for the reasons that he does not sense nature ghosts, his senses being so attuned that they reach surfaces only and not the interior and the essence of things, and because partitions separate the human and the elemental worlds.

However, men may be conscious of relations with elementals. Some of these relationships belong to the realm of magic. That is the name given to the operation of bending natural processes to one's will. This work ultimately comes back to the interference with external nature through organs and systems of one's own human elemental and one's physical body. In the range of such magic are the curing of diseases, breaking and carrying and composing huge rocks into structures, rising into the air, making precious stones, prophecying future events, making magic mirrors, locating treasures, making one's self invisible, and the practice of black magic, and devil worship. Under the head of magic fall further the science of signatures and seals, of letters and names, amulets and talismans, and of how comes their power to bind, hold and compel elementals. All this, however, is within the limits of the supreme law of karma, which also watches over the acts of elementals in carrying out curses and blessings. Other instances of ghost magic are: the binding of elementals to inanimate objects and commanding these ghosts to work, and so cause brooms to sweep, boats to move, wagons to go; the creation of fami-

liars by alchemists for personal service and aid in their alchemical processes; the use of sympathy and antipathy of the elements, for healing or bedeviling.

Relations with nature ghosts further exist in cases where no magical operations are intended, and the ghosts work following the desires and the opportunities offered them by humans. Such are the actions of ghosts making dreams, cases of incubi and succubi, of obsession, and of good luck ghosts and bad luck ghosts. Of course, dangers and liabilities attend the acceptance of service and of gifts from ghosts even upon a mere wish, though the hazard is less than in cases of holding the thought in "affirmation" or "denial," and of the practice of magic. Such are some of the possible relations between humans and elementals. The facts underlying legends about association and physical sexual union of humans and elementals, lead to the point of how ghosts that never were men become men.

ONCE more, the goings on in the whole universe present themselves under the workings of nature and of mind. Nature is composed of the four elements. The mind is not of the elements. Everything is either a part of nature or of mind. All that does not act with at least some degree of intelligence is nature; all that acts with some degree of intelligence is of mind. Nature is a reflection of mind. In another sense nature is a shadow of mind. (See The Word, Vol. 13, Nos. 1, 2, 3, 4, 5.) Nature is involutionary, not evolutionary; mind is evolutionary. All that in nature acts in contact with mind, is evolutionary, that is, constantly evolving from lower, into higher forms. Matter is thereby refined from stage to stage, until it is possible to light that matter up with mind. This is done first by association of the matter with mind, then by the incarnation of a mind into a form fashioned of that matter, with which it had for ages associated during its reincarnations. With such a body the mind dwells and works on nature. Nature involves into form and is acted on and raised by the mind, all in a human body. Mind does

this work through a human body. Therein it works on nature, that is, on the elements, while nature circulates in space, and cycles in time.

The process of the circulation of the elements cannot be understood unless the idea of size of the elementals is eliminated. Large and small are relative. The small can become large, the large small. That which alone is permanent and essential are the ultimate units. The elements from the four worlds acting through the manifested side of the earth sphere pour in on man's body in a steady stream, from the time that body is conceived until its death. The elements enter through the sunlight he absorbs, the air he breathes and the liquid and solid foods. These elements as elementals come also through the various systems in his body; the generative, respiratory, circulatory and digestive being the main channels where he works on these elementals. They come also through the senses and through all the organs of his body. They come and they go. While passing through the body for a short or long time, they receive impressions from the mind. The mind does not impress them directly, as they cannot come directly into contact with the mind. They are impressed through the human elemental. Pleasure, excitement, pain, anxiety, affect the human elemental; that connects with the mind; the action of the mind comes back to the human elemental; and that impresses the lesser elementals on their passage through it. The elementals then leave the human elemental and circulate in combination with other elementals or alone through the earth, water, air and fire worlds, through the mineral, vegetable, and animal kingdoms, back to the subtle elements and again through the kingdoms, sometimes bound in food, sometimes free, as in air or sunlight, but always in a stream of everflowing nature, until they come back to a human. They carry the impressions from the humans along all their courses of circulation through the elements and through the kingdoms of nature and through humans, other than the one who gave them the original impression. This circulation of the elements goes on throughout the ages.

The manner in which the elements circulate is as elementals. The matter of the elements takes form as elementals. The forms may last a moment or two or for ages, but are eventually broken up and dissipated. All that remains is the ultimate unit; that cannot be broken up nor dissolved nor at all destroyed. The difference between the ultimate unit of an elemental and the ultimate unit of a human is, that that of the human rebuilds its form from its own seed, but that of the elemental leaves no seed from which a form can be rebuilt. An elemental must have its form given to it. That which persists is the ultimate unit.

The circulation then of the elements goes on, largely in the forms of elementals. These forms are after a time dissolved, the elementals are absorbed into their elements, without leaving a germ or even a trace of themselves. There could be no progress, no involution, no evolution, if it were not for another factor. What is the connecting link between the elemental forms? It is the ultimate unit around which the matter was formed as the elemental. (See The Word, Vol. 15, Living Forever, pp. 194-198.)

The ultimate unit is the link. It is that which enables matter to be grouped as form around it or within it. Size and dimensions are to be eliminated from the conception of an ultimate unit. Once the element takes form and there comes into existence an elemental of the most primitive kind, akin to the unformed element and as to nature hardly distinguishable from it, the matter groups about an ultimate unit. The ultimate unit makes form possible and remains after the form is dissolved and the element is back in its formless, chaotic state. The ultimate unit is changed by what it has gone through. There is no trace of identity in the matter of which the elemental had consisted. Nor has conscious identity been awakened in the ultimate unit. The ultimate unit cannot be destroyed nor dissipated, as was the form of the elemental. After a while other matter groups around it as another instance of force-element in form of an elemental. This form is dissipated after a time, the subtle matter goes to its elements; the ultimate unit is changed,

and so is marked another state of its progress. The ultimate unit is gradually and infinitesimally changed by the many groupings of subtle matter around it, that is, by being the ultimate unit in elementals. It travels through the kingdom of the minerals, vegetables, animals, and of man, and is changed as it progresses. It passes as an elemental through lower elemental forms and finally reaches the state of the elementals which are in line to become human. There is during all these changes, during which, however, it remains an ultimate unit, something impressed upon it which drives it on. The driving power lies in its own nature, lies in the active aspect of it, which is spirit. Cosmic desire is the outer energy affecting the inner side, which is spirit. This driving spirit in the ultimate unit is the same that causes lower orders of elementals to seek fun and excitement by gamboling over the human nerves. The same driving spirit causes eventually dissatisfaction or surfeit with this fun and sport, and makes the elementals desire something of the other, to them unattainable, side of man, the immortal side. When the vague desire for immortality awakens in the ultimate unit it is embodied in an elemental of the better classes and this desire puts it in line to become human.

The gradual change in the makeup of the elementals explains the desire. To ghosts in the low stages forms are given; they have no forms of their own. These ghosts are lives. They have life, and are given form. They are moved by the impulse of nature, that is, cosmic desire, as represented by the element of which they are. By circulation through physical bodies of the four kingdoms, the ultimate units in the ghosts progress from the primitive stage to a higher. When the ghosts circulating come into animal bodies they touch desire, and desire is gradually awakened in them, and so in their ultimate units. The desire is of different kinds according to the object of the desire and the nature of the sensation. When the ghosts circulate through a human frame the desires are more accentuated, because in a human are distinctly waves of lower and higher desires which roll over him in cycles. The desires of men effect a

classification of the ghosts into lower and better orders, the better are those which are in line to become men; the lower are not yet in line, they seek only sensation and fun. The better are in line because they seek not only sensation, but desire to become immortal. Those in line have a period of existence coextensive with their form. When an end is put to its form an elemental ceases to exist. Therein is seen a difference from a human. For when the form of a man is dissipated at death, something remains which rebuilds of itself another body for itself and for the mind to work through. The elemental in line to become a man desires to get that something, because only through that something can it earn immortality.

Thus the ultimate unit advances and gets to the point where the ordinary human becomes distasteful to it. For ordinary humans can furnish to elementals nothing but sensation and fun. They are sport for elementals. They cannot bring the elementals into touch with thoughts of responsibility and immortality, as the ordinary humans have no such thought, no matter what their professions and blind belief may be. Among the lower elementals a sharp distinction is, therefore, to be made between the elementals there of the lower orders and those of the more advanced. The low orders want only sensation, constant sensation. The better orders long for immortality. They want sensation, but they long at the same time for immortality. Some of these are those mentioned before in the article on children of humans and elementals. Immortality can be had only if the elemental earns the right to exist as a human elemental and so, through service to a mind, will in time be lighted up by that mind and lifted from the elemental races to be itself a mind. Finally the ultimate unit which started as an elemental of a low order, a kin to chaos, has advanced through forms which were given to it from time to time till it has ranged through all spheres and kingdoms, back and forth and becomes an elemental which longs for immortality.

IN line to become men, then are those ghosts in which the ultimate unit has gradually traveled through all phases of elemental life to that stage where the ghosts long for immortality. Their mode of life is not like that of humans, yet not so different as to be beyond comparison as to forms of government, mutual relations, activities.

They live in races of fire, air, water and earth elementals, within the earth sphere. Their actions, their methods of life, are according to certain forms of government. These forms of government are not like those under which man lives. They are of a superior character and are what to aspiring mortals would appear, could they be seen, ideal governments. Men whose minds have been far seeing and clear enough to catch glimpses of or become acquainted with these governments, may have in their writings presented their impressions. Such may be the case of Plato's Republic, Moore's Utopia, St. Augustine's City of God.

These elementals have relationships with each other, closer or more distant. They may be related friendly as father and son, or father and daughter, mother and son, mother and daughter are, but they are not born. This, quite misunderstood and distorted, is the basis of the erroneous notion that children should belong to the state, and may be the product of free love of the parents, with the consent of the state. But this is inapplicable to human affairs, and it is not true of the elementals.

The activities of the elemental races are concerned with affairs in which the humans engage, but the affairs must be of an ideal kind and not of a covetous or impure nature. The elementals are to become human and take an interest in human affairs. They take part in all the activities of the humans, take part in industry, agriculture, mechanics, commerce, religious ceremonies, battles, government, family life, where the activities are not sordid nor unclean. Such are their government, relations, and activities.

In the present age the mass of humanity has been in existence as humans for millions of years. The minds in-

carnate, or merely contact from time to time human elementals, which have developed each out of a personality germ at conception. Each of these minds, generally speaking, has been associated with its human elemental for ages. The occurrences mentioned in the chapter on Children of Humans and Elementals are now unusual. The present time is not the time for elementals to become human elementals and so enter into close contact with a mind.

There are seasons for all things. The season for elementals to come into the human kingdom has passed. Another period will come. At present the time is unseasonable. A comparison may be made with a class in school. There is the school term; there is a beginning of the term, at that time pupils are entered, after the class is completed no new pupils go in; the class completes its term, those who have finished pass on, those who have not accomplished their tasks remain and start on a new term, and new pupils find their way in to fill up the class. It is the same with elementals finding their way into the human kingdom. There are seasons when they come in masses. Between the seasons only those are received whom special individuals bring. The mass of humanity was formed and entered the school house of the world ages ago.

The manners in which elementals of the better classes, those who are in line to enter humanity become human, vary. One manner has been shown above. That condition of man and woman which at present would make them attractive to one of these elementals, and which is so rare, was the common condition of the humans at the times in the far past when there was a season for entrance of elementals. From that prior state of excellence mankind has degenerated. It has not held the point of advance it had reached. True, it appears, that man has worked up from barbarism to his present civilization, from a stone age to an electric age. But the stone age was not the beginning. It was one of the low stages in cyclic rise and fall.

There are several reasons why the elementals cannot at present enter. One is that the men and women of today

cannot produce the physical cells to let in the elementals; that is, cells in which either the positive human energy is active and the negative energy from the elemental might act, or cells in which the negative human agency is active and the positive elemental force might act. Among the reasons, another is that two worlds, the human and the elemental, are each circumscribed and separated by walls, which are at present impenetrable. The senses of the humans are like partitions separating the physical from the astral and psychic worlds. The elementals at the present time do not sense physical things, and the humans do not sense astral and psychical things. The elementals see the astral side of physical man but they do not see his physical side. Man sees the physical side of elementals, but not the astral or truly elemental side. So man sees gold but not the ghost of the gold, he sees a rose but not the fairy of the rose, he sees the human body but not the elemental of the human body. In this way the senses are partitions separating the two worlds. The human has its partition against the elemental, the elemental its wall against the invasion of the human. By such conditions the humans are separated from the elementals at the times which are unseasonable.

Though the elementals do not enter at present, because it is now unseasonable, the principle of their entrance remains the same. Therefore even in recent times exceptional cases may have occurred of issue from elementals and humans, into which issue minds have incarnated.

When it was the season for the entrance of masses of elementals, mankind looked on life differently than it does today. In those days the humans were excellent in body and freer in mind. They were physically fit to bring elementals into the human kingdom, as their bodies were not then afflicted with the ills and infirmities of modern man. The humans could see the elementals. The barrier between the two worlds was not strictly maintained. The elementals in line to become human were attracted and sought the humans for association and union and lived with their human partners. From these unions were born offspring.

These offspring were of two kinds. Each had physical bodies. One kind had mind and the other was without mind. The kind without mind were former elementals which had through association with a human and parentage, gained a personality and at death had left a personality germ. The personality germ was guided by agents of the law, to the new parents, and so this personality germ bonded the union of these parents and then was the child. It was not in the child it was the child, the personality of the child. Therein lies the distinction between a mind which incarnates. The personality developed the powers which it had had as elemental and at the same time partook of the characteristics of the physical body, and had mental activities induced by the action of the minds about it. But it had no mind. In this condition it responded to the mental atmosphere of the mind of the community as readily as to the instincts urged by nature. It was not bothered by reason nor by mental perturbations. At puberty of the elemental a mind could incarnate in it.

The first kind of issue had mind. The mind had a personality germ and caused it to bond the union between the human and the elemental. The course of reproduction was followed, as it obtains today. The mind at or after the birth of the body incarnated in it.

The elementals of the better classes, which had first associated and afterwards united with a human and become the parent of human offspring, were in a later generation themselves embodied in the offspring of a similar parentage. They had clean, strong, wholesome, human bodies, which possessed freshness and elemental powers of nature, such as clairvoyance, ability to fly in the air or live under water. They had command over the elements and could do things which today seem incredible. The minds who incarnated in these bodies were clean, clear, frank and vigorous. The elemental responded readily to the guidance of the mind, its divine teacher, for whom it had longed for ages. Many present day men and women come from this ancestry. When they are thought of in their present immundicity,

viscidity, weakness, unnaturalness, hypocrisy, this statement of their bright ancestry seems too extravagant for belief. Nevertheless, they have descended and degenerated from that former high state.

Such was for many people on earth today the beginning of the relationship of mind and elemental body, the direct and intimate relation of mind with a part of nature impersoned in a human body. The mind had the power at that time to do as it willed, keep the human elemental up to the high elemental order from which that elemental had come, and itself to progress in the course of its own development and complete its own incarnations in knowledge and wisdom. It had the power to do all this both for the elemental and for itself. But on two conditions. Namely, that it caused the elemental to do what it, the mind, at the time knew should be done, and further that it should not be too much taken up with nor pay undue attention to the senses and sensations, which the elemental afforded. Some minds used their power. They themselves finished their term and became perfected minds, and their elementals were by them raised and are actually minds.. But millions of humanity on the earth today did not follow that course. They neglected to do what they knew to be best; they gave way to the charm of the senses which the elemental and the elemental powers afforded. They exercised the powers of the elementals and delighted in the senses. They used the elemental powers to gratify sensuous delights. The minds looked out from their circles of light, into the elemental world, and followed where they looked. The minds should have been the guides of the elementals, but they followed where the elementals led. The elementals, not having mind, could lead only back into nature through the senses.

The mind should have been as a parent to a child, should have guided, trained, disciplined the elemental, so that it would have taken the estate of the mind, matured into a mind. Instead, the mind became infatuated with its ward, and took pleasure in giving way to the joyousness and frolics of the elemental ward. The elemental remained untrained.

Naturally it wanted to be guided and controlled and disciplined and trained, though it did not know how that was to be done, any more than a child knows what it should learn. When the mind failed to rule, and gave away to the natural impulses, the impulses of mindless nature, the elemental felt that it had no master, and, like a petulant and spoiled child, it balked at restraint and tried to dominate the mind and succeded. It has dominated the mind ever since.

The result today is that many of the minds are in the condition of parents who are controlled by their spoiled, petulant and passionate children. Natural desires have been allowed to become vices. Humans long for physical change, excitement, amusement, possession, fame and power. To obtain these they oppress, cheat and corrupt. They dispense with virtue, justice, self-restraint and regard for others. They cloak themselves in hypocrisy and deceit. They are surrounded by darkness, they live in ignorance, and the light of the mind is shut out. Thus they bring on themselves their innumerable troubles. They have lost faith in themselves and in others. Desire and fear drive them on. However, the mind remains the mind. To whatever depths it may sink, it cannot be lost. There is an awakening of some minds, and many now make efforts to control what they call themselves, but which is the human elemental. If they persist they will in time bring the elemental out of its present state and light it up with mind. So the ghosts which were eager to become human, and by association with a mind have become human elementals, have descended from their bright worlds and have sunk into the low condition of ordinary humanity.

Man has a duty to these elementals as well as a duty to himself. The duty to himself is to discipline the mind, bring it back to its high state and increase its knowledge, and to use that knowledge to be just and do right. Man owes it to the elemental to restrain its outbursts, and train it that it will grow to become a mind.

(*To be continued.*)

THE SECRET DOCTRINE OF THE TAROT

By Paul F. Case

CHAPTER XI

WHAT object was represented by the ancient sign for Yod? Occultists give different answers to this question. Some say the letter was a picture of the forefinger, extended as a sign of command. Others hold that it was a phallic symbol. A third notion is that the character was not intended to represent any object at all, because it was the sign of Spirit, which transcends all forms. Those who believe this tell us also that the other letters of the Hebrew alphabet are all produced by different combinations of Yod. In "The Tarot of the Bohemians," Papus develops this theory with characteristic ingenuity.

"The synthetic study of nature," says he, "had led the ancients to conclude that one law only existed, and ruled all natural productions. This law, the basis of analogy, placed the Unity-principle at the origin of all things, and regarded them as the reflections at various degrees of this Unity-principle. Thus, the Yod, which alone forms all the other letters, and therefore all the words and all the phrases of the alphabet, was justly used as the image and representation of this Unity-principle, of which the profane had no knowledge"

This doctrine is very plausible, and seems to agree with many ideas that are unquestionably connected with Yod by Kabbalistic authorities. The main objection to it is that only in the square Hebrew, which is by no means the original alphabet of Israel, is this letter the small, comma-shaped dot that a fanciful mind might suppose to be the structural unit, so to speak, from which all the other signs were developed. A very brief examination of the com-

parative tables in Taylor's "The Alphabet," or in the article, "Alphabet," in the Encyclopaedia Britannica, will be sufficient to convince the reader of this. It will be evident also that the earlier forms of this letter give no support to the opinions which make it a phallic symbol or a picture of the extended forefinger. It is, in fact, now generally conceded that the pictograph used in the ancient Aramaic and Phoenician alphabets probably represented the object designated by the letter-name, which means "a hand."

With the implicits of the word "hand," therefore, I shall begin my interpretation of the letter. By making this my starting-point I seek to avoid the danger of reading into the symbol meanings which have no true connection with its original significance. I hope to be able to show that this restriction entails no loss of genuine doctrine. My task, then, is to trace the occult meanings of Yod given in the Sepher Yetzirah. and other Hebrew theosophical works, to the ideas that all men associate with the human hand.

By way of introduction, let me quote the words of one whose knowledge of life is literally the work of her own and her teachers' hands. In an essay, "The Hand of the World," published some time ago in "The American Magazine," Helen Keller writes:

"All our earthly well-being hangs upon the living hand of the world. Society is founded upon it. Its life-beats throb in our institutions. Every industry, every process, is wrought by hand, or by a superhand—a machine whose mighty arm and cunning fingers the human hand invents and wields. The hand embodies its skill, projects and multiplies itself, in wondrous tools, and with them it spins and weaves, plows and reaps, converts clay into walls, and roofs our habitations with trees of the forest. It compels Titans of steel to heave incredible burdens, and commands the service of nimble lackeys which neither groan nor become exhausted. Communication between mind and mind, between writer and reader, is made possible by marvelous extensions of the might of the hand, by elaborate reduplications of many-mentioned fingers. I have touched one of

those great printing-presses in which a river of paper flows over the types, is cut, folded, and piled with swift precision. Between my thoughts and the words which you read on this page a thousand hands have intervened; a hundred shafts of steel have rocked to and fro, to and fro, in industrious rhythm.

"The hand of the world! Think how it sends forth the waters where it will to form canals between the seas, and binds the same seas with thought incorporate in arms of stone! What is the telegraph cable but the quick hand of the world extended between the nations, now menacing, now clasped in brotherhood? What are our ships and railways but the feet of man made swift and strong by his hands? The hand captures the winds, the sun, and the lightnings, and despatches them upon errands of commerce. Before its irresistible blows mountains are beaten small as dust. Huge derricks—prehensile power magnified in digits of steel—rear factories and palaces, lay stone upon stone in our stately monuments, and raise cathedral spires."

The hand, then, is the supporter of life, the instrument of progress, and the executive that realizes our aims. What could be more natural than to choose it as a symbol for the Supreme Spirit? In all parts of the world, in every age, God has been thought of as the Great Hand that designs, builds, preserves, and destroys the visible universe. The Persians carved hands at the ends of the rays proceeding from the solar orb that was their chief symbol of the Deity; the Mexican god of earthquakes was Huemac, "strong-hand;" the Zapotecs worshipped before the image of a hand carved from precious stone; and the Mayas typified their peaceful teacher-god, Quetzalcoatl, as a working hand. The artists of the early Christian centuries depicted God the Father as a hand emerging from a cloud; and to this day, in Hindu temples, the transforming power of Spirit, personified as Shiva, is represented by the same emblem.

Kabbalists, therefore, adopt the instinctive symbolism of all mankind when they make Yod, the hand, the sign of Divine Royalty, and of the principle and origin of all things.

In this connection, let me quote a passage from the "Lesser Holy Assembly," which, in a few short sentences, combines ideas familiar to Christian, Persian, and Hindu thinkers. "This beginning, which is called Father," we read in the eighth chapter, "is comprehended in Yod, which depends from the Holy Influence. Yod, therefore, is the most concealed of all the letters. For Yod is the beginning and end of all things." Christian thought is distinguished for its development of the idea of God as Father of men, and this was the aspect of God that Christian artists represented by a hand; the hands at the ends of the sun-rays in Persian sculptures indicated the idea that all manifestations of working power in this world are forms of the influx of the universal energy, or "Holy Influence," specialized for this planet in the light and heat of the sun; and the hand of Shiva, creator and destroyer, is, for Hindus, the sign of that which Christians call the "Alpha and Omega," the beginning and end of all things.

In the Kabbalah, as in other versions of the Ancient Wisdom, that beginningless beginning is conceived to be a bottomless, eternal Will. Hence the Sepher Yetzirah assigns to Yod the path called "Intelligence of Will." What makes man, as the Bible says, "a little lower than God," is his ability to see the manner in which the Universal Will expresses itself through nature, his power to reason out new lines of future action by inference from his observation of existing conditions, and, more than anything else, his possession, in the hand, of a tool by means of which he can apply his knowledge. His hands enable man to share in the divine government of the universe. This participation in the Great Work is what Jesus called "entering the kingdom of God." To enter the kingdom, he said, we must do the will of the Father, and this implies that God reveals His purposes to those who have learned how to watch what goes on around them. Jesus knew that man can find out what God wants in the world. The central thought in his doctrine is that the works of our hands ought to be devoted to the realization of our share of the great enterprise ini-

tiated by the Grand Architect. The whole plan of that stupendous undertaking is beyond our comprehension, but we shall be able to find out whatever we need to know for the successful accomplishment of our personal share in each day's work.

As we learned from our study of the Hierophant, God is our Teacher. He speaks to us in that Inner Voice which instructs those who listen to it. What we learn is the free gift of the Spirit. Thus the Kabbalah says that Intelligence of Will has its origin in Chesed, the Sephirah of Mercy. The Divine Benevolence, or self-givingness, is nowhere more clearly shown than in this direct communication of the Father's wisdom and knowledge to His children.

The more we listen, the more we learn, and throughout the course of our instruction one point is emphasized: the aim of creation is the realization of the symmetry, perfection, and nice adaptability of form to use which constitutes true Beauty. Sacred books repeat this again and again. It is a doctrine which accords with all that is highest and holiest in human thought. In it we find the best guide to right action.

Is what I am doing something that will make the world more beautiful? If you can answer that question in the affirmative, you may be sure that you are doing the right thing. Your standard of beauty must be high. It must look for the realization of perfection. It must foresee the time when here on earth we shall have a society in which every member is perfectly adjusted to every other member, and in which the conditions of environment will nowhere oppose themselves as obstacles to our wills. Such a society would be one in which every person was fully conscious of his true place in life, was fully aware that his personality was a center for the direct manifestation of the limitless power and wisdom of Spirit. It would be a society of Masters, in whose environment nothing could be any hindrance to their eternal progress.

That the books of the Ancient Wisdom teach the possibility of making this planet the abode of such a race of per-

fected human beings is well understood by advanced occultists. To many, at first, this ideal may seem to be a very distant goal; but the existence of men and women who have already reached the stage of development required of the persons who would form such a social order is declared without reservation by those who know, and there are numbers of persons now living who have first-hand knowledge that this declaration is true. In various parts of the world today are living persons who have been liberated from all bondage, and they are the leaven that shall work in the meal of humanity until the whole race has been transformed into their likeness.

These liberated souls have attained to union with the Supreme Spirit. No description of their state is possible in ordinary language, because it transcends the experience of the senses, and our common speech is based upon sensation. The Hindus describe the condition of the liberated soul as "Bliss-Absolute," and medieval Christian mystics wrote of it in terms that show why Kabbalists make Yod the sign of "coition." Here the physical fact veils a spiritual mystery. It represents the union of the personal soul, which is personified in religious allegories as the Woman, with her Lord, who is the Christ, or Supreme Purusha. In that ecstatic blending of the personal with the universal we receive our highest and holiest intimations of the Divine Will.

In the occult sciences, moreover, the term "coition," and its synonym, "copulation," have a special technical significance apart from their mystical meaning. In astrology "coition" and "conjunction" are identical; in alchemy "copulation" designates the union of the philosophical male and female, the fixed and the volatile, after their separation and purification. This union is what is sometimes called the "Chymical Marriage." It joins the volatile and the fixed in the sublimated First Matter. The latter, in spiritual alchemy, is the secret crystal, or transparent jewel of conscious self-identification with the Supreme Purusha

At that marriage, symbolized in the New Testament by

the story of the wedding at Cana, the water of the purified subjective mind is changed into the wine of complete realization. That which is merely the power to dissolve, reflect, and hold in suspension has added to it somewhat that is derived from a higher nature. It is water still, but it has been infused with the masculine principle which Greek mythology personifies as Dionysos, the deity of the vine. There is a wealth of suggestion in this allegory, and every reader of these pages will find it profitable to meditate upon it. I cannot here develop it further, because other aspects of the meaning of Yod have, at this time, a greater claim upon our attention.

In the zodiac, this letter corresponds to Virgo. As this sign is the nocturnal house of Mercury, it may be said to represent the negative aspect of the principle symbolized in the major trumps by the Magician, as contrasted with the positive aspect, which the Tarot illustrates by the Lovers, who correspond to Gemini, the diurnal throne of the same planet. In many respects the Hermit is the exact opposite of the youth who is the central figure of the sixth card; but we shall discover presently that both the sage and the young man are symbols of the same principle that is represented by the Magician.

That principle, it will be remembered, is the specialization of the Supreme Creative Energy represented by the Fool. Now, the Fool stands for Aleph, which has a numerical value of 1, and since the numerical value of Yod is 10, which may be reduced to 1, it is evident that Yod and Aleph are alike in essence. Again, we know that the number 10 is the extension of 4, and that it is the reduction of the extension of 7. Hence we may also seek for sidelights upon the meaning of Yod in the secret doctrines implied by Daleth (4) and Zain (7). In other words, the picture of the Hermit ought to be a development of ideas implied by the Fool, the Empress, and the Lovers.

The numbers printed on the cards just named are 0, III, and VI. Their sum, IX, is the number of the card assigned to Yod. Again, we should remember that the ex-

tension of Eight is Thirty-six, or Three plus Six. In Tarot numerals, it denotes the combination of the generative, self-extensive power of III, or the Empress, with the reciprocal activity of the spiritual and material natures, presented to us in the symbolism of VI, or the Lovers. As VIII is the number of Strength, and its extension is reducible to IX, we see that the Hermit should represent a development of the ideas which we considered in the preceding chapter. He should show us, that is, the immediate consequence of the mastery of the fire of nature by the purified subjective mind. Finally, the sum of all these numbers of the major trumps that are connected with the Hermit (0, III, VI, and VIII) is 17, and as this reduces to 8, it brings us back at once to the proposition just stated, that the Hermit is the direct consequence of what is typified by Strength.

The Hermit is what the Hindus call an "Apta." He is an initiate and a prophet. His gift of prophecy is the logical result of his knowledge of natural laws. It is by no means miraculous. If a man perceives a great truth, and knows how, by concentration and meditation, to make his perception the starting-point for a subjective process of deductive reasoning, he cannot help prophesying. For the subjective power of deduction is perfect, and it works out every premise to the smallest details of logical application. Give a man accurate knowledge of the existing conditions in the life of a person or a nation, and if that man is an initiate, he will be able to foretell the inevitable outcome of persistence in any given course of personal or national conduct.

From the most ancient times this gift of prophecy has been identified in the occultism of numbers with Nine, because Nine, as the final term of the integral series, represents that completeness of spiritual development required of the true prophet. For although prophecy is a gift of the Spirit, the natural talent for prediction requires a long course of special training before it can be exercised in its full perfection. The schools of the prophets mentioned in the Bible were devoted to giving such training to young men who had the natural gift of rapid subconscious deduc-

tion, and the traditions and methods of those ancient associations of initiates have been kept alive to this day by a body of illuminated men and women who are best known to Theosophists, perhaps, as the Great White Lodge.

In his "Mystic Thesaurus," Whitehead points out that 9 is the ultimate power of one place, 99 the ultimate power of two places, 999 of three places, and so on. Hence, says he, "The Infinite Cosmos may be represented by a series of nines of infinite places. The Number of the Infinite is therefore 999,999,999." The Infinite, in one sense, may be thought of as that which eternally reproduces itself, and this continual self-reproduction is one of the most striking properties of the number Nine. Multiply any number by Nine, and the result will be a number that gives Nine as the sum of the digits composing it, when that sum is reduced to its lowest terms. The extension of Nine, moreover, is 45, which reduces to Nine. Each of these peculiarities of the number is a mathematical symbol of the truth that whenever the Perfect enters into manifestation it must be supposed to complete its work, and manifest itself perfectly. The undertakings of Omnipotence cannot fail, and the complete expression of the Supreme Spirit must be that Spirit itself.

Some of the properties of Nine are remarkable for their close resemblance to those of Zero. Multiply any number by Zero, and the result is always Zero. We have just seen that the same thing happens when a number is multiplied by Nine. Again, the reduction of any composite number, say, 2304057026, is the same if we substitute nines for zeroes. The sum of the digits in this example is 29. If we put nines in place of zeroes, the total becomes 56. In their final reduction both 29 and 56 are represented by the number 2. Again, divide by Nine any number composed of digits whose sum is not reducible to Nine, and the remainder will always be a digit that expresses the reduction of the original dividend. For example, 56 divided by 9 leaves a remainder of 2, which is the ultimate reduction of 56. Thus to divide by Nine any number which is not a multiple of Nine is

analogous to dividing the same number by Zero. What is left is always the essence of the original number. That these analogies were known to the inventors of the Tarot will be evident to anybody who will compare Fool with the Hermit.

In his "Kabbalah of Numbers" Sepharial says that Nine signifies regeneration, new birth, spirituality, sense-extension, telaesthesia, clairvoyance, clairaudiance, prediction. He also calls it a number of obscurity, exile, and mystery. These meanings, it is clear, have direct reference to the state of the liberated personality after it has passed the great initiation.

They correspond exactly to the implicits of the titles of the ninth key, which is sometimes called "The Sage," sometimes "The Capuchin," but most often "The Hermit," which is the oldest and best designation. The word "hermit" has an interesting history. It is derived from the Greek for "a desert," which, in turn, comes from a Greek adjective meaning "desolate, lonely, solitary," akin to another Greek root meaning "secretly," softly, gently, quietly. Philologists trace these Greek words to a Sanskrit original which means "to stop, rest, be content."

The direct correspondence to the occult significance of Nine is evident. To stop, or rest, indicates the completion of a task. To be content is to know the bliss of realization. Nor should we overlook the side-light of gentleness and repose suggested by the Greek derivation. That for which the Hermit stands is calm, effortless, and free from all trace of violence. Before all else it implies peace.

The Hermit is a yogi. He has gone into the desert, and there, like Moses, Jesus, Paul and other initiates, he has heard the Voice of the One Teacher. The chains of illusion bind him no longer. He is free from desire. Above all else, he knows the Divine Will. He does not seek, for he has found the treasure of treasures, the pearl of great price. He is beyond the necessity for action; and none of the aims and ambitions that drive the ordinary man to action have any influence over him. He stands for more than the mere

cessation of endeavor. He represents complete realization. He knows to the full his identity with the Supreme Spirit. He has attained Nirvana, has entered the kingdom of heaven.

A hermit voluntarily separates himself from the world. His pursuits are not those of this life. To the average man his pleasures would bring no happiness. The multitude scoff at his opinions. Men avoid him, for in his presence they feel ill at ease. Thus he is lonely, often friendless, and without fixed abode. Yet he is contented and happy, while other men are miserable.

In a higher sense, the Hermit is "He who dwells alone, apart from all others. He is the first, and He is also the last, for besides Him there is none other." He is the perfect Intelligence of Will, the Pure Consciousness of the Supreme Spirit, knowing as a whole, and in every detail, exactly what it purposes to accomplish in the Great Work. The illumination of a sage is merely a personal expression of the universal self-knowledge of the I AM. A hermit who finds God finds that he is one with the Father. He realizes, better than I can ever hope to put it into words, that his illumination is not something that he has won, as a prize, or a reward for his personal efforts. He sees that it is the free expression of the boundless grace of Spirit. For this is the very heart of illumination: to know that there is but one Thinker of all thoughts, one Actor of all activities. That One is alone, unaccompanied, unattended, unique. He is the Supreme Purusha. His solitude is that of superiority. He stands, without a second, upon the heights.

Again, as implying isolation, the title of this card reminds us that isolation, **Kaivalya,** is a Sanskrit term having a special technical sense of the yoga philosophy. Vivekananda writes:

"Isolation, that is the goal; when it is attained, the soul will find that it was alone all the time, and it required no one to make it happy. As long as we require someone else to make us happy we are slaves. When the Purusha finds that It is free, and does not require anything to complete

itself, that this nature is quite unnecessary, then freedom is attained. Then comes this Kaivalya. When the soul realizes that it depends on nothing in the universe, from gods to the lowest atom, that is called Kaivalya (isolation) and perfection. It is attained when this mixture of purity and impurity called mind has been made as pure as the Purusha itself; then the Sattva, the mind, reflects only the unqualified essence of purity, which is the Purusha." (Raja Yoga, p. 206.)

The Tarot picture that corresponds to these ideas needs little explanation. Every detail of the symbolism confirms and rounds out the impressions we have already received from our study of the letter, the number, and the title.

The time is night. On a snow-capped mountain stands a bearded old man, wrapped in a long cloak, with the cowl drawn over his head. In his right hand he holds aloft a lantern, wherein the light is in the form of a six-pointed star. This light he shelters from the wind with a fold of his garment. In his left hand he carries a staff, curiously shaped, with a knob at the top which resembles a serpent's head. The sage gazes intently downward, as if watching the path by which he has climbed, and he seems to be lighting the way for other travelers.

In almost every particular, this card is the antithesis of the one that bears the Zero sign. The Fool, clad in bright raiment, stands on a height, it is true; but from that height he sees another beyond, and the rising sun behind him implies the beginning of a process of manifestation. The Sage, in a plain robe of gray, has reached the height toward which the Fool was looking, and in the darkness that suggests the end of labor, he looks down in retrospection.

No contrast could be more complete, but the Fool and the Hermit, nevertheless, represents two aspects of a single reality, even as Zero and Nine are symbols having practically the same mathematical properties. For if we may conceive Spirit as the beginning of all things, as the eternal youth playing all the parts in the drama of manifestation (for sport, as Manu tells us), so may we also think of It as

the end of all, as the Ancient of Days who, as He who is older than all, is the First Experiencer, and is, in consequence, the Light-bearer for all creatures.

The lantern, sheltered from the wind, is a familiar symbol for the perfect concentration of the mind in yoga. Its light, a six-pointed star, has a deep meaning for students of Oriental philosophy as well as for Kabbalists. As I understand it, the particular significance of the symbol as used in this picture is that the light of true illumination results from the perfect balance and blending of the activities of the objective and subjective minds. It is, in brief, the logical outcome of the subjective process of deduction, starting from a reasonable premise formulated as the result of objective experience and inference.

As drawn in my revised version, the staff of the Hermit combines ideas suggested by the Tarots of Court de Gebelin and Oswald Wirth. Like the older of these two, it has two curves, and the handle is shaped like a serpent's head; and it follows Wirth's version in being a jointed rod, having seven points, including the tip and the handle. It symbolizes the spinal cord, the seven centers, or chakras, and the serpent-force. The Hermit holds it in his left hand, because he who has reached the heights has no longer any need of actively employing the force it represents.

This key, then, may be interpreted (among other things) as a symbol for success in yoga. It signifies liberation from the bondage of sense-life. It has been written: "One so freed from the bondage of the senses transcends all material relations, and becoming all supreme light, regains his own Self. It is beyond mortality, beyond fear. It is Truth. Truth is only another name for the Absolute."

They who enjoy this experience do not raise themselves, although prior to it they seem to themselves to be climbing the steep path of hard and tedious practice. In reality, as Paul said, they are "caught up." Through the illumination of highly developed men the Universal Mind knows itself. For One Life is manifest in all that lives, and One Mind enters into all experiences.

To be continued.

IMMANUEL KANT'S LECTURES ON PSYCHOLOGY

Translated with an Introduction.

By Eduard Herrmann.

I.

THE reason which prompted me to translate the almost unknown "Lectures on Psychology" by Kant, is to be found in the belief that it is important to show that the greatest philosophers, those who exerted a lasting influence and shaped the thoughts of humanity, always believed in immortality and consequently in the necessity of leading a moral life, and that some of them even went farther than that and boldly proclaimed the teaching of reincarnation as the most rational one—Schopenhauer, Hellenbach, Lessing, Goethe. Now, although Kant does not mention reincarnation in his published works, it is asserted on good authority that he was three times asked about his views respecting the destiny of the soul; the first time, in his younger years, his answer was that he did not know; later he asserted that the soul was immortal; the last time he spoke in favor of reincarnation.

There is another reason why I want to speak about Kant, and this may also be my excuse for meddling with the business of those professors in our colleges and universities who are undoubtedly much more apt to expound and explain the difficult reasonings of the German thinker, than I can ever be. This reason is to be found in the fact that there exists a little book by I. Kant entitled, "Lectures on Psychology," which, so far as I know, is not translated into English, although it contains most important teachings in

reference to the soul and future destiny of man. These lectures seem to be unknown by our professors, otherwise they could not ignore them entirely, especially in our time, when experimental psychology has made great strides in the direction towards the supersensible world.

Immanuel Kant was born at Konigsberg in Prussia, April 22, 1724. He was educated at the university of his native town and later appointed professor of logic and metaphysics. His death took place on February, 12, 1804. There was nothing eventful in his life, which was almost ascetic in its monotonous regularity. Kant was a man of unimpeachable veracity and honor, austere in his principles of morality though kindly and courteous in manner, a bold and fearless advocate of political liberty and a firm believer in human progress. His principal works are: Critique of the Pure Reason and Critique of the Practical Reason. In the first he examines critically the objects of cognition, the faculty of cognition, and the sources of knowledge lying therein. His aim is to separate the universal in cognition from the knowledge which we derive through the senses and then to determine the limits of cognition. Thus, the faculties of sense, understanding, judgment and reason, have certain innate a priori forms, conceptions and functions which are the necessary conditions of any experience whatever. This is entirely in harmony with the theosophical teaching that it is the inner man which really causes the outer man to get an understanding of his surroundings by means of the senses and his ability to reason.

But Kant also holds that the universal forms, which exist a priori in the human mind, can afford knowledge only when the objects which they cognize are presented by experience; or, in theosophical language; the objects which we observe with our senses have their first origin in ideas (they exist a priori in the divine, or in the human mind); through our coming in contact with them by means of the senses, we receive a certain amount of knowledge in regard to their physical existence as well as to their ideal form. Within the limits of experience we are cognizant through

the senses and the understanding, not of the things as they really are in themselves, but only as they appear—this is the opposition between noumena and phenomena. This opposition makes it impossible for us to ascertain the intelligible basis of the phenomenal world by means of the senses. In his Critique of Practical Reason Kant operates in the sphere of ethics and strongly maintains the validity of the moral law with its important consequences. He develops the idea of freedom, of immortality, and of the existence of God. Kant's belief in God is based on the inward necessity of a practical morality. Religion depends entirely on morality, it is in fact identical with it. Those two principal works of Kant reveal him as the great critical thinker who tries to fix the limits of human understanding, by showing that only experience can be a reliable guide of reason. But that Kant was much more than a cold logical thinker, that he was a real mystic, is proven by his statement "that we are not able to recognize the thing itself but only its appearance" and it is proven much more clearly in his "Lectures on Metaphysics," a book which was first printed in 1821, and published by K. H. Ludwig Poelitz. It deals with Ontology, Cosmology, rational Theology and Psychology. We shall consider only the last named section, because it is most important for the theosophical conception of the world, and full of surprises for those men of science who regard Kant's writings as a foundation of materialism. The fact that these lectures could fall into oblivion proves either that they were purposely ignored because they showed Kant from a point of view which could not be reconciled with the materialistic conception of the world, or because they were considered worthless because the world did not at that time have any proofs for Kant's peculiar statements. It is certain that the book is only known to some Kant specialists, for in 1883, that is, one century after Kant delivered the lectures, the "Philosophische Monathefte" p. 129, call them "a source of Kant's history of development, which has remained unnoticed." The lectures decide once for all the disputed question concerning Kant's opinion of the Seer

Swedenborg, whose peculiar gift of clairvoyance made so great a sensation at that time, that Kant wrote his well known book "Dreams of a Ghostseer," which was never correctly understood, because all the world was then very much against mystical things and naturally attributed to Kant the same antipathy. If Kant in his "Dreams of a Ghostseer" is sceptical in regard to the possibility of spirits coming into contact with our physical world we should neither wonder about it nor take it as a proof for his disbelief in a spiritual world, for in his time researches and experiments in spiritism were out of the question and consequently he could not have the experiences which Schopenhauer, Du Prel, Hellenbach and other philosophers had later. But he did not doubt that man is a spiritual being and so may come into contact with the spiritual world, exactly as Swedenborg teaches.

Attention has often been called to the fact that great thinkers or poets seem to have the faculty of foreseeing events of the future; this is certainly the case with Kant, for in astronomy, physics and biology, he intimated much that was later discovered, the nebular hypothesis, the law of preservation of force and the teaching of organic development. The same faculty of anticipation enabled him to foresee the empirical progress of modern mysticism. This is the reason why his "Lectures" are of such interest to us and why their real meaning can only now be correctly understood. Du Prel says that modern mysticism embraces animal magnetism, hypnotism, somnambulism and spiritism, which have been scientifically investigated during the nineteenth and twentieth centuries. Kant could not know them; but just as little are they known to our universities, although it would be of the greatest interest to them, because modern experimental mysticism would introduce new thoughts, new virility, not only into philosophy and pyschology but also into medicine, jurisprudence, physics, chemistry and botany. A philosophical treatment of mysticism furnishes a series of positions relating to the metaphysical nature of man. The most important of these positions is to be found in Kant's Psychology, which might be called a regular system of mys-

ticism if he had have known the facts later discovered about somnambulism and spiritism. That he expected those facts from the future is distinctly mentioned in the "Dreams." It is not to be denied that Kant, in his Psychology, deals principally in hypotheses and leaves it to the future to find the proofs of experimental researches. He could not do otherwise in his time, but that he intuitively found the truth deserves our appreciation and admiration. Dr. Carl du Prel, to whom we are indebted for this new publication of Kant's Psychology, has written an introduction which is at the same time an excellent explanation of Kant's position on this all-important question, and since, in my opinion, there is no better source of information accessible, I propose to lay it before the reader and thus enable him to understand better the reasoning of the great thinker.

KANT'S MYSTICAL CONCEPTION OF THE WORLD.

By Carl Du Prel.

Weak persons try to strengthen their position by quoting the sayings of great men in their own favor, or even to claim them as partisans or precursors. I am therefore prepared to see this inquest of Kant's mystical contemplation of the world explained as a feeling of weakness in regard to my own mysticism. But the reader who is unbiased will soon find that my attempt has to be taken more seriously; for I shall not try to give a new mystical sense to the known writings of Kant, but to give coherence to the undoubtedly mystical thoughts which may be found here and there in his works; and to point out, by means of his "Lectures on Psychology," which have almost been forgotten, that Kant himself gave to mysticism the form of a settled system as far as this was possible in his time. I shall refer to writings of Kant from all the epochs of his development; from his pre-critical and post-critical period; from "the true estimation of the living forces," from the "Dreams of a Ghost-seer," the "Critique of Pure Reason," "The Critique of Prac-

tical Reason," and especially from his "Lectures of Psychology." We shall then see that Kant inclined all his life to a mystical contemplation which he finally crystalized in his Psychology to metaphysics of man, although the lack of empirical facts was an impediment to him. Kant treats Psychology not in a vulgar sense; with him it becomes transcendental psychology in which he appears as the real precursor of the mysticism of today, and that in a degree which I thought hardly possible.

Now it is true that the real task of his life was the critical; he has inquired into the extent, the limit and the faculties of human reason, has shown that experience must guide it and has forbidden speculative jaunts. But such a powerful spirit as Kant's cannot be narrowed down to metaphysical thoughtlessness; it is impossible that this great philosopher should not have had that impulse which is the psychological foundation of all philosophy, the metaphysical necessity. If the critical Kant taught that we have to study the organ of cognition before we can study the object of cognition, that means that we have first to study man himself before we can explain the world; the mystical Kant did the same. He recognized that the true entrance door to metaphysics is the old "Know thyself." The riddle of man is the principal question for Kant. Here he allowed himself speculation, at least in the forms of hypotheses, because just here in the most complicated and enigmatical form of nature in man, whom the ancients already recognized as the microcosm, it is to be expected that new discoveries, new facts may furnish the empirical confirmation for metaphysical hypotheses. This hope of Kant was indeed justified and the reader of his psychology will satisfy himself that the hypotheses of the great thinker were well grounded, for his intuitive solution of the riddle of man agrees with the inductive one of the mysticism of today.

The thought of Kant, that the perceivable world is only the appearance of "a thing per se" unknown to us, and that time and space are only forms of our cognition, is eminently mystical, and insofar Kant may well be named a mystic.

But his transcendental idealism is mysticism without a positive tenor, and I, as an isolated representative of the mystical philosophy, could only make use of positive opinions of Kant which were in agreement with my own mysticism. Such an agreement would be valuable; since I know facts of hypnotism, somnabulism and spiritism from which it was not difficult to derive my mystical views inductively, while Kant's genius alone enabled him to get the same views regarding the nature of man, from which the mystical facts may be derived, deductively. Adversaries, of course, will say that philosophical intuitions, even the profoundest, have no scientific value as long as they cannot get the sanction of natural science. Now it is true that intuitions receive their real value only when found by logic and confirmed by experience, but why did our modern science not treat the intuitions of Kant according to Goethe's admonition: "What you have inherited of your fathers earn it, in order to possess it?" And it makes a great difference who has intuitions; that those of Kant must not be underestimated is distinctly shown by Zoellner, who pointed out that Kant anticipated a series of important discoveries, made by natural science, in the nineteenth century, among which are the fundamental principles of the conservation of force and the teaching of evolution. His philosophical intuitions are just as important, for all the systems expounded after him have grown out of his "Critique of Pure Reason"; Fichte, Schelling, Hegel, Herbert and Schopenhauer, are based on Kant; Hartmann, Bahnsen and Hellenbach are branches of Schopenhauer. The whole thinking in philosophy and natural science can be found in nuce in Kant's writings. His philosophy contains intuitionally the buds which have in the meantime become blossoms. Ingenious thoughts are always fructifying, often in another's brain, and it is simply the historical position of a philosopher which causes them to appear in the form of intuitions with that philosopher. It is the sign of genius to anticipate truths and to develop far-reaching conclusions from little facts, while talent needs whole cargoes of facts in order to find unimportant conclu-

sions; it usually finds the truth only after science has furnished the necessary data.

That so many different philosophical systems have grown out of Kant is not to be explained by his roaming wildly about in metaphysical speculations, but because in him, as in a biological prototype, are the germs enclosed which later differentiate themselves into different species; and if I now attempt to point out the germs of Kant's mystical conception of the world it is in recognition of his genius and not because I feel that my position needs such a support. If the correctness of the mystical conception of the world cannot be proven out of itself, then the explanation of mystical thought germs of a celebrated man can never save it. In the meantime I modestly hope that those learned people who see in mysticism nothing but the result of perverted thinking, will somewhat come to their senses if they see that all the principal points of the mystical view of life are in harmony with views which may be found in Kant's works; to accuse him of perverted thinking would rather be risky. Nor will they be justified in accusing me of having misunderstood the great philosopher, for I shall cite his own words. In spite of all this it is to be expected that the antagonists will continue to deny the facts of mysticism because they purposely evade them; they will also reject my philosophical explanation of those facts; but since the agreement with Kant cannot be denied the unbiased reader must recognize that Kant needed only the material of facts gained by experience in order to transform his mystical intuitions into a philosophical system which would be in perfect accord with the mysticism of today. The dogma and supposition of materialism is that there is nothing supersensual in the world, but only matter; all that we experience can therefore be only a modification of matter, as for instance, human reason, which is simply a modification of the brain. This materialistic conception leaves no room for mysticism.

The supposition of mysticism, on the contrary, is that sensuousness and reality are by no means identical, as the materialists believe; that besides the sensuously perceivable

world there exists another one; that besides the sensuous mode of cognition there is another one; and that besides the forces and laws of the sensuous world there are other forces and laws.

What now is the position of Kant on this question?

He who does not think it at least possible that the reality transcends sensibility, has no occasion to write a "Critique of Pure Reason." He who is of the opinion that the real world and the world of our conception are, in regard to quantity and quality, the same, cannot stand in need of opposing the dogmatical philosophy by a critical one; he can at once begin with the objects of cognition and philosophize about the world without examining the organ of cognition and its faculties. In so far Kant's "Critique of Pure Reason" has mystical thought already as a logical supposition. But since he could not yet know the facts of mysticism we cannot expect more from him than the concession that another world is logically possible.

This thought we find clearly mentioned by Kant, in his essay "Concerning the True Estimation of the Living Forces." In paragraph 8 he says: "It is true in the correct metaphysical sense that there may exist more than one world;" and he continues: "Because one cannot say that a thing is a part of the whole if it does not have any connection with the other parts, and since the world is a compound being, it follows that a substance which is not connected with anything in the world cannot belong to that world, cannot be a part of it except in thought. If there are many such beings which are unconnected with anything in the world but have a relation among themselves, then they form a particular whole, a particular world. It is therefore not correct if they teach in the halls of wisdom that in a metaphysical sense there cannot exist more than a single world. It is possible that God has created many worlds; and it must remain undecided whether they exist or not." Furthermore he teaches that no space, no expansion could exist if the substances did not have the power to operate outside themselves; that without forces no connection, with-

out connection no order, without order no space would be possible; that the threefold measuring of space is to be attributed to the fact that the forces of terrestrial substances diminish with the square of distance. Another law of operation would necessitate another dimension of space—that means of world of its own.[1]

Now since our soul belongs to those substances which receive their impressions according to the law of the square of distance, it follows that we are unable to imagine a space of more than three dimensions. After Kant, it is not probable that there exists only a three dimensional world; there could be as many worlds as there are kinds of space possible and the inhabitants of those worlds would have another mode of cognition while we have a different degree of cognition. In his "Natural History of the Heavens," Kant intimates the possibility of an entirely spaceless world. The intelligences living there would not be subject to the conditions which make a cognition of the world of space possible. To get an insight into this world of spirits would only be feasible in one case, namely, if the soul itself belonged to the inhabitants of the spaceless world—that is, if the soul were a spirit. In this case immortality would mean a raising of human nature, not only a transposition from planet to planet within our world.

The question of the "whereabouts" of this not physical world does not exist for Kant, because it is in the nature of that world not to be in need of space. Impenetrability is a property of the physical world only; the spiritual world could therefore well be within the same space as the physical; this belongs to the idea of the non-physical. But it also belongs to the inhabitants of the spiritual world, who could therefore well be enclosed in a material organism.

Just as we human beings have the physical senses, so would the inhabitants of the spiritual world have corresponding non-physical senses, which are not dependent on matter and space. The physical senses cannot have any cognition

[1]Kant V, 24-26.

of the non-physical world and only the idea of a non-physical cognition is permitted to us. In order to prove that the latter is a real fact, we would need the same experiences which ghostseers claim to have. Kant does not deny the possibility of a non-physical mode of cognition, a socalled second sight of the soul. He writes to his friend, Miss von Knobloch: "Although I know a good many of not improbable stories, relating to appearances and activities of the world of spirits, yet I think it best to follow always the rule of reason and to accept a negative position; not as if I pretend to know that they are impossible (how little do we know of the nature of a spirit!), but because all of them are not sufficiently proven." And in his "Dreams of a Ghostseer," Kant explains the contrast between the pneumatical and the physical in that a pneumatic substance could be in the same space with a physical, without supplanting the latter. A pneumatic world would therefore not properly be another world of space, it would not have any need of space, just as we would not have any need of dwellings if we were pneumatic beings. Kant calls the pneumatic substances immaterial, and, if they have reason, spirits. He does not consider it unthinkable that spirits may dwell in corporeal beings, since they act in space but are spaceless. And he considers man, and in fact all living beings, as physical and at the same time not physical beings (just like Swedenborg). This conception of man he calls "charming" and says that from esthetical as well as from moral reasons, he will not give it up. Such beings lead a dual existence, but so that they remain strangers to each other. Physical man at least could only in very rare cases become conscious of his spiritual existence, and that would be an extraordinary exception.

From all this is distinctly seen that Kant does not establish his proofs for the existence and the spirituality of the soul on the normal sensitive mode of cognition; consequently I can refer to Kant with my opinion that only a transcendental psychology is able to furnish the proof for the existence of the soul.

(*To be continued.*)

NOTE BOOK OF A PSYCHIC

By Laura C. Holloway Langford

Chapter 14.

FOR some time I had been conscious of a new presence about me and had felt a powerful and determined will was being exerted to command my attention. It made me restless at times, and on several occasions I became impatient and inclined to be combative. I had no fear of this persistent shadow-person and would have tolerated it with more complacency, perhaps, had I not been preoccupied with plans for the concert I had promised to arrange for the young men. Finally I spoke to Doctor Meredith about it, for he was daily with us, and he consented one morning as he came out of Cousin Jamie's room to "let me tell him something." He was very good natured about it, and followed me into the breakfast room, saying he was delighted to be of service in any way. My intention was to give him a detailed account of the presence of some one who was trying to force me to a recognition of his or her presence. I began by saying I thought it must be a man from the will-power manifested, and Doctor had smiled at this remark, and leaned back in his rocking chair, content to hear my further revelations. But I made none, for at that moment, there was outlined at his side a shadowy form, and I instantly cried out, "Oh, here is the man now." This exclamation caused the shadow-man to move a little nearer to me, and I at once began giving to Doctor an accurate description of our partially invisible guest. "You have made a strikingly accurate word-picture of James Middleton," he said. "How stupid of me not think of him myself," I replied.

"It is not surprising he comes here, Nellie; his mind was upon his son, and of his visit to him at the moment of his

death, and it is very natural he should seek his presence and want to be recognized."

"True enough," I meekly responded; and then to make amends for my inhospitable attitude I asked if there was anything I could do for him. But he had vanished suddenly, and in the space where he had been standing I saw a picture, so vividly clear that I began describing it at once.

It is a garden scene that opens before me like a panorama, Doctor, and I feel impelled to make it very clear to your mind. In the one section that I must distinctly describe are pear trees laden with ripening fruit—one tall and slender tree has two long limbs extending far out, one almost directly above the other. The upper one bends under the excessive weight of multitudinous and thoroughly ripe pears. They are large, and of a very fine variety, I should say. Underneath the tree, looking picturesque enough to arrest a painter's attention, is a large boulder, its ragged projecting ends almost hidden under a drapery of moss and brilliant hued field flowers. The grass grows tall about it, so that its uneven edges and sharp angles are not discerned at a casual glance, except in one instance where an ugly point of rock rises threateningly and mars the otherwise symmetrical scene. The ground slopes abruptly at this point and below it is an uneven precipice, and so while the general view is that of an apparently smooth space, for the grass is very luxuriant and looks like an emerald sea under the summer sunshine, the defects noted are a menace to one walking carelessly over it. Impelled as I was to minutely examine the ground about me, my attention had not been directed from it until the sound of voices reached my ears and turning I see two youths who had entered the garden and were walking in the direction of the pear tree I have described. One of them was enthusiastic in his admiration of the fruit laden limbs extending out so far over the ground, and the other was silent and very distrait in manner. He seems to be not only indifferent to the beauty of the scene, but preoccupied with his own thoughts. Oh, now, as they come nearer to me I see they are Cousin

Jamie and Chester. Not the Cousin Jamie we know, but a vigorous and fearless youth, headstrong in his impetuosity and of a dauntless, care-free nature. Chester, also is different from the lad who is here; he is excitable and of so delicate a physique as to necessitate constant effort on his part to keep up with the robust athlete beside him. Just now he must be in much physical pain; perhaps an aching tooth makes him hold his hand over his cheek and droop his eyes which have a tired look. Chester had seated himself upon the ground and put both hands about his face, while Jamie tossing off his light coat made a spring upward and easily caught hold of the lower limb of the tree. Soon he had reached the goal and once securely on the limb, he shook it and a downpour of fruit followed. He called to Chester to eat one of the pears; it would do him good, for they were very ripe. He did not wait to know that his advice was being followed, for not content with his present point of vantage, he walked along the limb which now bent and swayed under his weight, but he was holding to the one above him, and manifested no sign of uneasiness because of the frailness of his support.

But Chester's attention was now riveted upon him and he cried out to him to come back. There was so much of agony and terror in his appeal I wonder Jamie was not impressed, but he was not; bantering words were returned by him as he recklessly shook the limb above him, while Chester suddenly jumped to his feet and ran like a madman to the tree, seized the limb, bending lower and lower at each motion of Jamie's body and shook it with the rage of a maniac yelling at the top of his voice, "You will be killed if you fall on the rocks." Jamie must have suddenly realized that he was standing immediately above the boulder; and perhaps the violent shaking of the limb and Chester's wild cries must have frightened him. He lost his hold, and lurched forward, his head striking first on the uneven surface of stone below.

What further transpired is blurred in the picture. Chester must have fainted when the accident occurred, for I see him

first lying under the broken limb, and then painfully lifting himself to a sitting position and looking apprehensively about him. He tries to speak, but seems too weak to use his voice and he lies down again. Soon he makes a second effort to rise, and as he gains in strength he sees Jamie's body crumpled in a heap on the ledge of the rock, his face white and drawn and apparently lifeless.

Fright gives strenth to Chester and he calls loudly for help. Fortunately help was near. One of the field hands, on his way home to his dinner, heard his cries and ran to the garden. A glance at his master's plight caused him to hurry away for help and soon tender hands lifted Jamie and carried him to the house. Chester's exertion to summon help had caused him to faint again and he was unaware of what was occurring about him; unaware, as well, that his young master was not dead, as he had supposed him to be, but was alive and in no immediate danger, according to the verdict of the physician who had been quickly summoned to attend him. The next day he was told this and also that two surgeons were then making an examination to see what if any internal injuries had been sustained. It was not meant that Chester should understand the real significance of the presence of the surgeons, and he, weak and helpless as he was, sobbed himself into a half-delirious sleep. For many weeks he, too, was under the Doctor's care.

Months of suffering followed the painful operation performed on Cousin Jamie, but he slowly recovered and once more appeared about the house. But now he used crutches, and moved with cautious hesitation, a greatly changed person in all respects. His illness had worn his father's strength and Jamie suffered each time he studied the lines on his face or noted his lassitude of body. He sometimes felt an awkward constraint in his presence, for he knew his father could not understand his solicitude over Chester's condition or his eagerness to have an interview with the lad. But he never ceased to ask to see him, and it was not until the two had had a long confidential talk, while Mr. Middleton was out taking

a long drive, that Jamie's anxiety was assuaged. After that occasion he became much more cheerful and Chester, too, was happier and his recovery was more rapid. Jamie had been given to understand that he never would walk again without his crutches and would have to be careful in regard to his eyesight until his nervous system regained its normal tonicity. He seemed subdued and chastened in spirit, and never showed the least irritability except when questioned about the accident. And when he would become so cross and obstinate that not only his father but the family physician desisted. The former decided to question Chester for details, but he received for answer the information that Master Jamie made him promise never to speak to anyone on the subject while he lived, and with that unsatisfactory reply Mr. Middleton had to content himself and he never knew that Chester was the direct cause of the accident which had made his son a hopeless cripple. Jamie suffered horribly not only on account of his father, but for Chester, whose remorse was a constant cause of anxiety to him, and it was not until he had obtained from his father a paper giving Chester his full freedom and immediately releasing him from slavery that he was able to prevent the boy from making a full confession. Then the threat of instant separation for him from home and kindred and from himself deterred Chester from speaking. And Jamie's increasing interest in Chester's education happily occupying much time and attention, led Mr. Middleton to feel resigned to the calamity which had altered all his ambitious plans for his son and to consent to Chester's altered position in the household. There were no other inmates to be considered, for father and son lived alone, and the housekeeper and her retinue of helpers were pleased onlookers on any arrangements that increased the comfort and peace of mind of Master Jamie, whom they, one and all, adored.

Jamie had tutors come and teach him lessons which he afterward went over with Chester, who was present at every recitation, and he had teachers to instruct him in vocal

and instrumental music, and the two studied together. Chester had more natural ability for music than Jamie, and he cared less for other studies. Jamie advanced rapidly in his studies and his father's heart rejoiced over his mental growth. Now, Doctor, the picture ends, and it is not very different from the information given in Mr. Middleton's letters to you.

"You never were more mistaken in anything than you are in this remark, Nellie. Your vision gives me the clue to the slowness of Jamie's recovery. I have been perplexed continually on account of his condition, and you have given me the magic key with which I can unlock his strained tense state of mind. None of us have been able to understand his morbid anxiety to have Chester with him; or his repeated requests to Chloe not to let Chester talk much and not at all about himself. He is constantly inquiring for Chester and only yesterday he asked your father if there was any objection to letting him be moved to the office building where he could have Chester in the adjoining room. Now I comprehend the whole situation; he fears that Chester may confide to Chloe that he was the sole cause of the tragedy you have just described to me."

Mother joined us just then and as she sat down near us I saw that she had been aware of the presence of the shadow man in the house, all the time. "Why, mother," I said to her, "why did you not let me know you had consented to his presence in the house? I thought I alone knew it, but today I felt I could not endure to keep the secret any longer, and I asked Doctor to let me tell him about my unbidden guest."

"Yes, Elinor, and in telling me of him, she has given me such invaluable assistance that Jamie's recovery will now be rapidly hastened." Then he outlined to mother the vision I had seen, and revealed to her the nature of the secret that was a factor in the illness of both his patients. Mother then said, after a little pause, she had consented to have Jamie's father take up his habitation here, so that he could not only

learn the truth about Jamie's accident but know the self-sacrificing spirit in which he had acted toward Chester and of his bitter regret that he had not confided in his father's love to the extent of telling him the whole truth. The father, in addition to his rebellious feelings in losing his body so suddenly, was doubly unhappy because his son appeared to be more concerned over Chester's sickness than grievous over his father's death. "He was too unhappy to be denied his wish, and I consented to his wish to familiarize himself with conditions in our home, which, he said, was the only place he desired to be now. You have helped him, Nellie, to adjust himself to his new environment; he did not ask or want sympathy," she said.

"I feel relieved to hear that," I murmured.

Mother and Doctor both smiled.

"You were all the more serviceable to him because he wanted to learn about his individual limitations and how best to overcome them; and you permitted him to use your strength and magnetism to gain confidence, and release himself from mental bondage, and so one has to unlearn so much when he is no longer able to use his body. Baffled and disheartened at not being recognized by those he loves, he is in great danger unless at such a crisis he asks for Divine Guidance. Mr. Middleton prayed for this help and then he said he felt a great longing to see Grandfather. Thus he drew him to his side, and then Mother wanted you to help him because you are fearless, where many would be timid, and your familiarity with disembodied people enables them to grow accustomed to their changed condition. Are you aware, Nellie, how Bertie Winston has supplemented your service to this unhappy man? He has told Cousin James of his own violent separation from his body; of his wanderings in the darkness about him, created by the hopeless grief of his home circle, and of the help you gave him. Bertie is a sunbeam wherever he is, and his chosen occupation seems to be to meet and welcome the frightened and disconsolate souls who are hurried out of their body existence.

I asked Mother what caused people to be afraid of the change. She said she thought self-pity enslaved many, and preconceived ideas of what the after death state is hampered others. In the case of Cousin James his disappointment at not reaching Jamie in time to say farewell to him, caused him acute agony. "In a word, Eleanor, the selfishness of parental affection blinded him. Is not that the truth?" Yes, Doctor, the only real slavery is self-oppression, and only Jesus the Christ has the power to free men's minds from this and from all bondage. "True, Eleanor, and when we really know his teaching about death, we will overcome death," was Doctor's reverent reply.

We sat quietly together for a time. Then I recalled the fact that I had asked Edith to help me with a rehearsal of the songs the children were to sing at the concert promised to Allen Prentiss and his friends, and I excused myself and went away to keep my appointment with her.

I was just in time to prevent an outbreak of temper on the part of little Malisse, our best singer, but a child so difficult to manage that I was often inclined to banish her from the singing class. Her temperamental disabilities made team work almost impossible, but she was our star soloist, possessed of a rich contralto voice of velvety smoothness, and of unusual sweetness. Her will power was as individual as was her gift of song, and her one idea seemed to be her determination to be first in importance, or to be nothing. She was not envious or jealous of others; she appraised her singing at its right valuation and unless given the opportunity to display her musical gifts in a proper way she preferred to be silent. No one wished to be severe with her and I doubt if punishment of any kind would have availed. She could sing beautifully, but she could not be trusted to sing under any and all conditions. Edith was now impatient with her because she wanted to sing "Swaunee River" entirely alone, objecting to giving it as a solo with the children singing the chorus.

"I felt rather more inclined than usual to humor her and

I said to her, "Tell me, Malisse, why you do not want the children to sing the chorus?" "Children's singing is mostly nothing but bawling, and I don't like to sing with them. 'Tain't music to open your mouth and jest yell the words." "You mean that the children do not express the real meaning of the words they are singing?" "That's it, Miss Nellie; you say it just the way I feel about it."

"Edith, will you please play 'Massa in the Cold, Cold Ground,' and the children will all keep quiet and hear how Malisse thinks it should be sung."

Fairfax, who had been standing at the door, now came in and volunteered to help us by playing the violin with Edith's piano accompaniment. I did not know he was a listener to our talk, but was very glad to have the violin music, for it added much to the effectiveness of the song. Malisse was flattered and from the moment she began to sing I had a new realization of her musical gift. She sang with unusual pathos and power and with alluring charm. Father and a man who was in his office on a business errand came out to listen to her. Soon Mother, Doctor and all the children of the household gathered on the veranda, and the darkies working within sound of the music left their tasks and became a part of the audience. Malisse's voice was the magnet that drew her eager listeners, and their presence inspired her to reach her highest vocal level. She was happy and free, and the result was an expression of her soul power which made me know she was a musical genius. I determined to praise her unstintingly, and help her to understand herself. She turned to me when the song was finished and seemed surprised that I was not joining in the applause. I smiled my approval, and when quiet was restored, I told her to sing "Swaunee River," another and perhaps the most admired of all of Stephen Foster's melodies, and I said that the children would try to sing the chorus after her fine fashion. She consented at once, and sang the solo with impressive care, and her voice was clear and sustained in the chorus. The children were fascinated by her gracious

manner toward them and her wonderful singing gave them the keenest satisfaction. Everyone sang the chorus with them and seemed delighted to do so. Their nerves were tingling with pleasure at the results obtained and Malisse was in ecstacy over her triumphs.

"Malisse," I said in tones that could be heard by all, "if you will sing like that at the concert I will teach you to read music." "And I will teach her to play the piano so that she can play her accompaniments as well as sing the songs she learns," Edith said.

The child made a pretty obeisance to us, and then whirling on her toes, round and round Dervish fashion, she called out, repeatedly: "My dream will come true; my dream will come true."

Mother went to her and stopped her gyrations by saying to her: "You must tell us your dream, Malisse."

The child obeyed instantly and looking into Mother's face, said:

"My mammy in Heaven came to me in my dream and tell me I will sing for all the people everywhere. And she say I'se to be helped to do this by my white folks. I know my dream come true, Miss Eleanor; my mammy said it would."

The pleading voice and anxious look won Mother's heart.

"We will help you to make your dream come true, Malisse, because God has given you your beautiful voice and we want it heard in His world."

The impromptu rehearsal was at an end, and Edith and I set about our plans for the concert which Allan Prentiss was making arrangements to give on the Institute grounds, if the weather was pleasant, and in the Chapel if it should be otherwise.

(*To be continued.*)

ANCIENT METHODS OF DIVINATION.

By J. H. Davies.

IN Genesis, Chap. XLIX, reference is made to a silver cup, the property of Joseph, by which he was able to divine, and he himself declared that he was possessed of that faculty or gift—Divination or auto-hypnotization by steadily gazing into a mirror, crystal or dark liquid. That is a very old method, and in India the magician fakirs will cause a boy who is under their control to see in a drop of ink things which are happening at a distance and are related to the questioner who is en rapport with him.

Then we have references to an ephod, as a method of divining. The high priest of the tribes of Israel had an ephod, or breast plate, of the finest gold and set with precious stones. It was four squares, a span long and a span wide, double or with a folding cover.

In the first row were a sardonyx, topaz, emerald;

In the second a carbuncle, sapphire, diamond;

In the third, opal, turquoise, amethyst;

In the fourth, chrysolite, onyx, jasper.

As these stones were highly polished they could be used as crystals to observe what the lights and shadows would show. Each stone was engraved with the name of one of the tribes. It was also the birthstone of each month, and would thus furnish data for the question for which answer was desired. But the High Priest only consulted the ephod on matters of national import. In Judges, chap. XVII and XVIII, it is related how Micah made an ephod and teraphim of unholy things (terapha) and an image, and became a diviner **ex cathedra.**

In Genesis, XV 8-18th, Abram practiced a method of

divination, by newly slain animals. It is related that Mohammed did a similar thing wrapped in the hide of a newly killed camel, on a lonely mountain top, and there received his revelation.

Sir Walter Scott, in the "Lady of the Lake," refers to a similar practice among the highlanders of Scotland called the Taghairm. In Genesis, XXVII, we find Jacob had wandered into one of the holy places or Gilgals and received a wonderful vision there. There are hundreds of these old Gilgals still remaining in Palestine. A Gilgal was a circle temple of 12 stones, with the Bethel or Rocking Stone in the center. The Lord is often referred to as the Rock, Petros, on which the church was founded. Church or Kirk is derived from circus or circle, the ancient form of temple. Astronomical observations were made by these temple stones, and future events calculated from these data. In Amos, IV, 4, the prophet denounces the practice of seeking information through Bethel and Gilgal.

Reference is made to divination by Urim and Thummim in Samuel I, chap. XXVIII, 6. The knowledge of what the Urim was is rather hazy.

In Genesis XV, 7, reference is made to Ur of the Chaldees. In the Hebrew the affixed syllable "im" implies plurality or a people; thus Jehoudim, Jews; Mizraim, Egyptians; Chittim, Kita, or people from Cathay, China-Hittite. The Urim, therefore, would mean the magic of the Chaldees, people of Ur who were astrologers and diviners seeking replies from the intelligences above the plane of humanity, by dreams, visions and invocations to the celestial gods. Thummim were the methods of the Thum, Thauma or Thaumaturgists, who invoked the powers below the human plane, who were necromancers, and were also versed in the use of drugs which caused hallucinations. Saul failed to get replies from the methods of the Chaldees, sortilege, or by dreams and impressions, mental vision, so he applied to the methods of the Thauma by going to the Witch of Endor when he received his reply. In Samuel XXX, 7-8, we find David consulting the

ephod and getting satisfactory replies. Saul asked counsel of the Lord, but the Lord answered him not by means of dreams, or by means of the Urim, nor by means of the prophets. The high priest himself, or some person gifted with the power of crystal gazing, was the seer who saw and was able to relate what the vision foretold.

Sortilege, or casting the twigs, was performed by throwing into the air a number of small sticks, like toothpicks, made of appletree wood, and divining from them if they formed certain letters of the Runic characters. For instance, when Hengist made a truce with the Britons, the Druids cast the twigs to decide if it was safe to join the Saxons in a banquet. The answer was "He will leave his place." To the suspicious Britons, Hengist proposed that the British and Saxons should be seated alternately next to each other at the board unarmed. The British left their battleaxes, spears and swords outside. But the Saxons concealed their long knives in their sleeves and when they were all drinking health to each other, Hengist cried, "Draw your seaxes," long knives, which was done, each Saxon stabbing the Briton next to him—Huns of that day.

The ideal of the Ur magic is explained in "Zanoni" by Lytton. Zanoni was a Chaldean, who had acquired the secret of perpetual youth, and who by his prayers and invocations was able to be in communion with the Adon Ahi, Lord of the Celestial Zenith (otherwise Mithra). It also tells of a neophyte who was being initiated into the fraternity, but fell from grace and by his invocations called up the mistress of the Infernal Nadir, the Woman of the Cup. The Chaldeans were the people of the Alpha, A, or Aryan Race, who had travelled south from the Hyperborean Regions as they were forced by climatic changes to travel south (Genesis III, 8-24, Genesis IV, 16.) The Aryans held that they were the Sons of God and superior to the other autochthonous races, that they came in contact with (Genesis VI, 2-3-4).[1] After the great cataclysm, when the

[1]In Hebrew, Nephilim decorated with U collars of the sun.

fragments of the shattered planet that was between the Earth and Mars left their orbit and collided with this planet, throwing it out of plumb and displacing the true magnetic pole over twenty-three degrees out of position, the earth had changes of seasons, summer and winter. These Aryans who had survived pressed southward and eastward, bringing their highly organized civilization to the countries where they settled (Genesis XI, 1 to 6), and taught their sciences and magical lore. (See book of Enoch 4). They were the children of the A Wen or Awen, the divine inspiration and afflatus, which was only acquired by a pure life, abstemiousness and holy aspirations. This arterial stream flowed southward, spreading knowledge and improving the lives of those whom they came in contact with, returning northward and westward as a venous, corrupted mass of superstition. The Zend Avesta relates how these Aryans ever pressing forward made war on the Turanians, or daeva worshippers of Persia and India. From this alpha idea the duality of gods were evolved, the symbol for the Agathadaemon being Λ and his antitype was A-HU-RA, Ahriman, Ach-riman, the cacodaemon.

The Hu or I (from Hu or Hea we have Helios, the Greek Apollo) was the first syllable of the Divine Ineffable Word of the Aryan Races. The Turonian race think of, but do not speak the sacred word, A U M or Om, the omega as differentiated from the alpha. Om is the creative Force, the promise of things to be, the Beginning as in Omen, Omphslos, Womb, Ovum, etc.

The Hebrews, being an adaptive race, assimilated many of the ideas of the magic dealing with superhuman things, as well as the magic of subhuman forces, and made it part of the Kabbala. Thus while all the blessing and kosher things were invoked upon one mountain, all the curves were placed upon the other, Mount Ebal, Mount Gerizim. The celestial influences evoked by the methods of Thum, Thauma, told him, "Tomorrow shalt thou and thy sons be with me." Samuel XXVIII, 19.

THE RITUAL OF HIGH MAGIC

By Eliphas Levi

Translated from the French by Major-General Abner Doubleday. Annotated by Alexander Wilder, M. D.

CHAPTER XVIII.

Philters and Magnetism.

"They relate to the certificate brought forth by M. Nicholas de Harlay, highly skilled in the Hebrew language, that it recognizes that Mademoiselle Ranfaing was really possessed and replied to him by a single movement of the lips without pronouncing any words, and gave him several proofs of her possession. M. Garnier, doctor of the Sorbonne, having also given several commands in the Hebrew tongue, she even replied appropriately, but in French, saying that the compact was that he was only to speak in ordinary language. The demon added: 'Is it not enough that I show thee that I understand what thou sayest?' The same M. Garnier, speaking to her in Greek, inadvertently used one case for another. The possessed woman, or rather the devil, said to him: 'Thou hast made a blunder.' The Doctor said to him in Greek: 'Show me my blunder.' The devil replied: 'Be content that I show thee thy mistake. I will not say anything more to thee.' The doctor told him in Greek to hold his tongue. He replied: 'You command me to hold my tongue, but I do not choose to do so.' "

This remarkable example of hysteric affection which was thus carried even to ecstasy and demonomania, followed a philter which had been administered by a man believing himself a sorcerer. It proves better than anything that we could say, the great power of will and imagination reacting upon each other; and the strange lucidity of ecstatics or

somnambulists who comprehend speech by reading it in the mind without possessing the knowledge of the words. I do not call in question for a moment the sincerity of the witnesses named by Dom Calmet. I am only astonished that such grave men did not remark the difficulty which the pretended demon experienced in replying to them in a language foreign to the patient. If their interlocutor had been what is understood by a demon, he would not only have understood Greek but have spoken it. The one would have been as easy as the other, to a spirit so knowing and malignant.

Dom Calmet does not stop short in the story of Madamoiselle Ranfaing. He relates an entire succession of insidious questions and trifling injunctions on the part of the exorcists, and a series of replies, more or less congruous, of the poor patient who was all the time ecstatic and somnambulic. This worthy father does not fail to draw the luminous conclusions of the other worthy M. de Mirville. What took place was above the comprehension of those present. It was therefore necessary to conclude that it was all the work of hell. Beautiful and learned conclusion! The most serious part of the affair was that Doctor Poirot was tried as a magician, confessed as every one does under torture, and was burned. If he really by any kind of philter aimed at the reason of this woman he deserved to be punished as a poisoner; and that is all we can say about it.

But the most terrible philters are the mystic exaltations of a misunderstood devotion. What impurities ever equalled the nightmares of St. Antony and the torments of St. Theresa and St. Angela of Foligny? The latter applied a red-hot iron to her rebellious flesh, and found that material fire was a cooling beverage for her secret burnings. With what violence does not nature demand what is refused to her, while thinking of it continually in order to detest it? The pretended bewitchments of Magdalene Bavan, and the damsels of La Palud and of La Cardiere began through the influence of mystic imagination. The excessive apprehension of a thing almost always renders it inevitable. By following the opposite curves of a circle we arrive and meet

at the same point. Nicholas Remigius, Criminal Judge in Lorraine, who caused eight hundred women to be burned as witches, saw magic everywhere. It was his fixed idea—his madness. He desired to preach a crusade against sorcerers with whom he saw Europe filled. Desperate that his word was not believed when he affirmed that nearly every one was guilty of magic, he ended by declaring himself a sorcerer and was burned on his own avowal.

In order to preserve ourselves from bad influences the first condition will be to prevent the imagination from becoming exalted. All exalted people are more or less disordered, and a madcap is always dominated by mad impulses. Rise then above puerile fears and vague desires; believe in the Supreme Wisdom, and be convinced that that wisdom having given you intelligence as the only means of knowing it, cannot be willing to spread snares for your intelligence or your reason. You see effects proportionate to causes everywhere around you. You see causes directed and modified in the domain by men of intelligence. In short, you behold that good is stronger and more esteemed than evil. Why should you suppose an immense unreason in the Infinite, when there is reason in the finite? Truth is hidden from no one. God is visible in his works, and he demands nothing from beings which is contrary to the laws of their nature, of which he himself is the author. Faith is confidence. Have confidence, not in men who tell you of the evil of reason, for they are fools or impostors, but in the Eternal Reason, which is the Divine Word (Verbe)—that true light offered like the Sun to the intuition of every human being coming into this world.

If you believe in the Absolute Reason, and if you desire truth and justice above all things, you should fear no one, and only love those who are lovable. Your natural light will instinctively repulse that of the wicked because it will be dominated by your will.[4] Thus, even venomous substances which might be administered to you could not affect your

[4]Antipathy is a law of nature, to protect from whatever is obnoxious and unwholesome.

faculty of intelligence. You may be made sick; you can never be made criminal.

What contributes to render women hysteric, is their over-delicacy and education in hypocrisy. If they took more physical exercise, if they were freely and unreservedly taught the things of the world as they are, they would be less capricious, less vain, less frivolous and consequently less accessible to evil enticements. Weakness always sympathizes with vice, because vice is a weakness which gives itself the appearance of a force. Folly holds reason in abhorrence, and delights in the exaggerations of falsehood in all things. Begin, then, by curing your disordered faculty of Intelligence. The cause of all spells, the venom of all philters, the power of all sorcerers, are in that.

As for narcotics or other poisons which might be administered to you, that matter relates to medicine and justice; but we do not think that such atrocious things are often perpetrated in our day. The Lovelaces do not put the Clarissas to sleep otherwise than by their gallantries; and beverages, like abductions by masked men, and captivities in dungeons, are no longer used as material in our modern romances. All that must be relegated to the confessional of the black penitents, or to the ruins of the Castle of Udolpho.

CHAPTER XIX.

The Magister of the Sun.

WE come now at the number which in the Tarot is marked for the sign of the Sun. The Denary of Pythagoras, and the Ternary multiplied by itself, represent in effect, Wisdom applied to the Absolute. Hence it is of the Absolute that we are about to speak here.

To find the Absolute in the Infinite, in the indefinite, and in the finite, is the great work of the sages. Hermes calls it the "Work of the Sun."

To find the impregnable bases of the true religious faith, of philosophic verity, and of the transmutation of metals, is the entire secret of Hermes. It is the philosopher's stone.

This stone is one and multiple. We decompose it by analysis; we recompose it by synthesis. In the analysis it is a powder, the powder of projection of the alchemists; before the analysis and in the synthesis it is a stone.

The philosopher's stone should not be exposed to the air, nor to the view of the profane, say the masters. It is necessary to keep it concealed, to preserve it carefully in the most secret place of the laboratory; and the key of the place where it is enclosed must always be carried upon the person.

He who possesses the great arcanum is a genuine king. More than a king, for he is inaccessible to all fears and vain hopes. In every malady of the soul and body, a single fragment detached from the precious stone, a single grain of the divine powder, is more than sufficient to cure. "Who has ears to hear, let him hear," saith the Master.

The salt, sulphur and mercury are only accessory elements and passive instruments of the Great Work. Everything depends, as we have stated, upon the interior magnes of Paracelsus.[1] The work is entirely in the projection, and the projection is accomplished perfectly by the effective and realisable intelligence of a single word.

There is but one important operation in the work. It consists in the sublimation, which is nothing else, according to Geber, than the elevation of the dry thing by means of fire, with adherence to its proper vase.

He who desires to obtain the knowledge of the Great Work, and the possession of the Great Arcanum, should after having meditated upon the principles of our dogma

[1] "The Magnet," says Paracelsus, "besides this P. 174, and to everybody visible power, that of attracting iron, has another and concealed power." In man, he again declares, there is something sidereal, which emanates from the stars. Whether this is precisely physical or not, it may be considered as a spirit, in respect to the far greater body. This life stands in connection with the stars from which it has been drawn, and attracts their strength to it, like a magnet. This life is the magnes microcosm.

attentively, read the Hermetic philosophers, and he will doubtless attain to the initiation as others have done. But it is necessary to take as a key to their allegories the one dogma of Hermes, contained on his Emerald Table, and follow—in order to classify the knowledge and direct the operation—the order indicated in the Kabalistic alphabet of the Tarot, of which we give the entire and absolute explanation in the last chapter of this work.

Among the rare and precious books that contain the mysteries of the Great Arcanum we must reckon in the first rank, the "Sentier Chimique" or "Manual of Paracelsus," which contains all the mysteries both of demonstrative natural philosophy and of the most secret Kabala. This precious and original manuscript book is only found in the Vatican Library. Sendivogius took a copy from it, which the Baron of Tschudi employed in order to compose the Hermetic Catechism contained in his work, entitled "The Flaming Star." This Catechism we indicate to wise Kabalists as competent to take the place of the incomparable treatise of Paracelsus. It contains all the genuine principles of the Great Work, so clearly and satisfactorily expressed, that we must absolutely lack special aptitude for occultism, not to attain the absolute truth by meditating upon it. We are going to give a succinct analysis of it with a few words of commentary.

Raymond Lully, one of the great and sublime masters of the science, said, that in order to make gold we must have gold to begin with. Nothing is made from nothing. We cannot absolutely create riches; we augment them or multiply them. Let aspirants to science then thoroughly understand that it is not necessary to call on the adept for either juggling or miracles. Hermetic science, like all genuine sciences, is mathematically demonstrable. Its results, even its materials, are as rigorous as those of a properly constructed equation.

Hermetic gold is not only a genuine dogma, a light without shadow, a truth without alloy of falsehood. It is also a

material gold, real, pure, and the most precious which can be found in the mines of the earth.

But the living gold, the living sulphur, or the true fire of the philosophers, should be sought in the house of Mercury. This fire feeds on air. In order to express its attractive and expansive power, we cannot give a better comparison than that of the thunderbolt, which at first is only a dry terrestrial exhalation united to humid vapor, but which by the exciting energy, taking the igneous nature, acts upon the humidity which is inherent to it, attracts it to itself and transmutes it into its own nature. After this it precipitates itself rapidly toward the earth, whither it is drawn by a fixed nature similar to its own.

These words enigmatic in form but clear at bottom, plainly express what the philosophers understand by their mercury fecundated by sulphur, which becomes the master and regenerator of the salt. It is the Azoth, the universal magnesium, the Great Magic Agent, the Astral Light, the Light of Life, fecundated by the psychical force, by the intellectual energy, which they compare to sulphur, in consequence to its affinities with the divine fire.[2] As for the salt, it is absolute matter. All matter contains salt, and all salt can be converted into pure gold, by the combined action of sulphur and mercury, which at times acts so rapidly that the transmutation may take place in an instant, in an hour, without fatigue to the operator and almost without expense. At other times, and according to the more contrary dispositions of atmospheric media, the operation requires several days, several months, and at times even several years.

As we have said, there exist in nature two primary laws, which produce, by balancing each other, the universal equilibrium of things. They are inertia and movement, analogous in philosophy to truth and invention, and in the absolute conception, to necessity and liberty, which are the

[2]The ancient Greeks name sulphur **theion**, or divine, under the belief that it was identical with the ozone generated by lightning. As Zeus was the Thunderer, the peculiar odor perceived after a stroke of lightning was regarded as a divine phenomenon.

very essence of God. Hermetic philosophers give the name of fixed to everything that is ponderable, to all that tends by its nature to central repose and immobility. They designate as volatile everything which obeys more naturally and willingly the law of movement, and they form their stone for dissolving—that is to say, for the volatilization of the fixed; next for the synthesis, that is to say, for the fixation of the volatile, which they effect by applying to the fixed, which they call their salt, the sulphureted mercury or the Light of Life, directed and rendered all-powerful by a secret operation. They thus seize upon all nature, and their stone is found everywhere, wherever salt is found. This gives scope to the assertion that no substance is foreign to the Great Work, and that even the most despicable matter, and the vilest in appearance, can be changed into gold. This is true in the sense which we stated; that they all contain the principiant salt represented in our emblems by the cubic stone itself, as we see it in the symbolic and universal frontispiece of the keys of Basil Valentine.

To know how to extract from all matter the pure salt which is concealed in it is to have the secret of the stone. Hence this stone is a saline stone, which the OD, or universal Astral Light decomposes or recomposes. It is simple and multiple, for it can dissolve itself like ordinary salt and incorporate itself in other substances. Obtained by analysis, we might call it the universal sublimate; procured anew by synthesis, it is the true panacea of the ancients; for it cures all maladies whether of the soul or body, and has been called the medicine preeminently of all nature. When we dispose by absolute initiation of the forces of the universal agent, we have always this stone at our disposal, because the extraction of the stone is then a simple and easy operation, very distinct from the projection or metallic realization. This stone in its sublimed state should not be left in contact with atmospheric air, which might partially dissolve it, and cause it to lose its virute. Moreover, it would not be without danger to breathe its emanations. The wise man preserves it usually in its natural envelopes, being sure that he

can extract it by a single effort of his will and a single application of the universal agent to the envelopes which the Kabalists call the bark. It is in order to express hieroglyphically this law of prudence that they gave to their mercury, personified in Egypt by Hermanubis, a dog's head; and to their sulphur represented by the Baphomet of the Temple, or the Prince of the Sabbath, that head of a he-goat, which has caused the occult associations of the Middle Ages to be so much decried.[8]

CHAPTER XX.

Thaumaturgy

We defined miracles to be the natural effects of exceptional causes.

The immediate action of the human will on bodies, or at least, this action exercised without visible means, constitutes a miracle in the physical order.

Influence exercised over wills or over intelligences, whether suddenly, or within a given time and capable of subjecting the thoughts, of changing the firmest resolutions, of paralyzing the most violent passions, this influence constitutes a miracle in the moral order.

The common error as regards miracles, is that of regarding them as effects without causes, as contradictions of nature, as sudden inventions of the divine imagination; and many do not reflect that a single miracle of this kind would break the universal harmony and plunge the universe again into chaos.

There are some miracles impossible to God himself! Such are absurd miracles. If God could be absurd for a single instant, neither He nor the world would remain the moment after. To expect from the divine will an effect of which the

[8]For mineral work the primary matter is exclusively mineral, but it is not a metal. It is a metallized salt. This matter is called vegetable, because it resembles a fruit; and animal, because it yields a kind of milk and a kind of blood. It alone contains the fire which should dissolve it. (Important note to the Second Edition). By the Author.

cause is unknown, or does not even exist, is, what is called the tempting of God. It is the precipitating of oneself into the void.

God acts through his works. In heaven he operates through angels, and on earth through men. Hence in the angelic circle of activity the angels can do everything that is possible to God; and in the circle of human action men equally exercise the Divine omnipotence.

In the heaven of human conceptions it is the human conception that creates God; and men think that God has made them in his own image, because they make him in theirs.

The domain of man is all the corporeal and visible nature, or earth; and if he does not rule either the great stars, or the minor luminaries of the sky, he can at least calculate their movements by measuring the distance to them, and identifying his will with their influence. He can modify the atmosphere, act even up to a certain point on the seasons, cure his fellow-beings, and render them sick, preserve life and cause death; and through the preservation of life we understand, indeed as we have said, its restoration in certain cases.

The absolute in reason and in will is the greatest power that is given to man to attain; and it is by means of this power that he works what the multitude admire under the name of miracles.

The most perfect purity of intention is indispensable to the thaumaturgist; next, he must have a favorable current, and unlimited confidence.

The man who has reached a point where he covets nothing and fears nothing, is master of everything. This is expressed by that beautiful allegory of the Gospel where we see the Son of God having been three times victorious over the impure spirit served in the desert by angels.

Nothing on earth resists a reasonable and free will. When the sage says: "I will," it is God himself who wills; and all that he directs is accomplished.

(*To be continued.*)

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GHOSTS THAT NEVER WERE MEN.

Task and Responsibility of Man.

THE task of man with nature ghosts and his responsibility for performing it are not empty words, but each is a term weighted with the results of his long past. He was, and is, responsible for the nature ghosts in his charge. His task, whether he accepts it or not, was and is to impress matter and raise it so that it shall be conscious in ever higher degrees. Therefore, the relations of a man, which means essentially a mind, and the matter entrusted to him are continuous throughout all cycles of lives and time.

A mind, once it has come into relation with certain matter, can never free itself from that relation until the matter becomes self-conscious. The mind, of course, has identity throughout the ages, and the matter attributed to it, while lacking identity in the sense in which the mind is identical, is yet always the same, not other matter. This continuity of a mind, of the matter in its charge, and of the relations between them may be contemplated from many points. Here such views from four of these are singled out, as may be readily shown in frames which let the continuity

of the relations between a mind and the ghosts in its charge appear in clear relief. Two of the subjects are parts of the history of man's body; the third is concerned particularly with the building up of a human elemental; the fourth with various cycles in the relation.

The degrees and proportions in which matter is conscious are the measures for understanding any one of the four.

The task, relation and its continuity are not revealed by any aspect of the world that man's senses can reach. Though events crowd in the life of everyone, their meaning is hidden, as it cannot be known by the senses. The meaning is revealed to man as soon as he is intelligent enough to understand it and assume the responsibility. The senses cannot solve these problems which are, as to them, presented by particular facts. Perception by the senses remains insufficient until it is met by a concept on the part of the mind of what meaning these events indicate. Conception is not a gathering of facts, nor of perceptions. Conception is the grasping by the mind of principles and of abstractions relating generally to facts perceived. To grasp what the responsibility of man means and where it rests, is to conceive his place in the universe, measured by degrees and proportions in which matter is conscious. That will show his relation to the past and to the future. His distant past is centered in the present, and, more, through the present is the promise or threat of his future.

The Universe is one. But there is a line dividing it into nature on one side, and on the other, mind; consciousness, unchangeable, is throughout everything in both. Nature is conscious, but is not conscious that it is conscious; mind is conscious and is conscious that it is conscious. No division which does not respect this disparity will, in the long run, serve to guide an inquirer through the stages in which matter is conscious to various extents on the different planes and in the different worlds. Classifications such as Man and Universe; God, Man and Nature; Spirit and Matter; Spirit, Force and Matter; Matter, Force and Consciousness; must

result in confusion, and fail. To divide man into Body and Soul, or Body, Soul and Spirit, falls short of efficiency. Words like God, Gods, Supreme Spirit, Soul of the World, God in Nature, lack distinction. These categories and terms do not suffice in that they fail to disclose features from which an inquirer may get advice about correspondences and adaptations in the universe, and so may learn of the purpose of existence; they do not show how he can follow the progress of any one thing from its primitive and simple origin through each state in its course toward its highest possible attainment; nor do they enlighten him how all things are united in one comprehensive and harmonizing whole; still less do they inform him of the cause why things are as they are, bound by a lasting relationship. They fail to reveal his true, his essential being which is of mind. So they make impossible a demonstration of his responsibility, and of how he, as a mind, fits in with and works through the mechanism of nature by which matter, always in the form of ghosts, is refined and becomes conscious in higher degrees. Only an arrangement which takes note of the contrast between nature and mind, or elements and intelligences, will furnish to a seeker after truth marks by which to distinguish what in those various common classifications is missing, repeated, overlapping and confused.

To understand the tasks and responsibilities of man, does not require in general going beyond the races that have made and make up the fourth world in the present manifestation of the universe. This fourth world is marked off by the development of seven races. The first four comprise the breath race, the life race, the form race and the physical or sex race. These races are bodies. They belong to nature because they are elemental; none of them are minds. The history of these bodies shows that the workings on the side of mind are followed by an involution on the side of nature. With these distinctions the views from the four points which have been selected will be understood. The first aspect is a part of the history of the involution of matter and of the general shapes of what is now the human body.

I

The Breath Race. At the beginning of this, our world, the physical and fourth world, the breath race came into existence. The two factors there were nature and mind. That distinction is based on the state in which matter in each was conscious. Nature was matter, in its active and passive sides, as force and matter; the degree in which that matter was there, at the dawn, conscious, is, to give it a name, termed breath; its conditions were both breath matter and breath force. The mind aspect of matter was represented by intelligence. Intelligence is a term indicating a degree in which mind is conscious. The beings of the first or breath race were, on the nature side, fire elementals, on the mind side, intelligences. Among these mind entities, three classes may be discerned which had a particular connection with the make-up of what was later to become humanity. They did not incarnate, however, until much later when bodies had been made, and sex was developed in these bodies, and that took place at the middle of the third race of the fourth world. These three classes were minds which had come from the universe—or period of involution and evolution—just preceding the present, and where they had each left a personality germ in the matter, which had then returned to rest in its primal source, substance. These minds started the involution of the present universe by acting on a part of the Great Breath. Some of that part had been connected with them in the past universe, some had not been there connected with them, and some was new matter. There were then three classes of minds and three kinds of nature matter at the beginning of the first race.

The activity was begun by mind, and mind acted on nature. Three sources of this activity may be distinguished: activity out of the Supreme Intelligence, out of a first subdivision of the first class of minds, and out of a first subdivision of the second class of minds. The first source was an impulse given by the Supreme Intelligence. This impulse acted on the Great Breath, the fire sphere as a whole,

including the three kinds of nature matter, and caused therein a tendency to separate the individual breath spheres from and within the universal breath sphere. Those minds of the first class, that were in line with the Supreme Intelligence, understood. They acted as the second source, directly in their own spheres, and made them distinct from the Universal Crystal-like Sphere. They acted on their own spheres in a manner like as the Supreme Intelligence had acted on the universal sphere. The individual breath spheres thus made up were crystal-like spheres of colorless light (See The Word, vol. 2, p. 3). The matter of the nature kind belonged to the element of fire, and was nascent mind, which is to say, potential mind, or, matter of the kind that can, under certain conditions, become directly conscious of its being conscious. That matter had been in intimate contact with minds in the past universe and will be in line to be raised to mind matter when the potential fire of mind in it will be lit as actual mental light. Each crystal-like sphere had in it both nature and mind, for it contained breath matter not lit up and it had also the light of the mind, that which had become mind at the end of the previous universe. The matter was throughout the same in kind, but conscious in the two different degrees. Of course, there was no physical division of these parts in the spheres, nothing like the distinction of what we now call body and mind. In the first stages, nothing was distinguishable within the spheres thus made up.

Gradually changes occurred. These were changes in the development of the elemental matter of the spheres. In the fire world the individual minds of the first class, each in its sphere, were acted on by the Supreme Intelligence, the first source of activity. Some individual minds knew this and some did not, according to whether they had previously, at the end of the last universe, arrived at a stage where they had put themselves in line with the Supreme Intelligence or had failed to align. Those who understood acted as the second source of activity in accordance with the Supreme Intelligence. Those who did not understand, a second sub-

division of the first class, did not so act: they were quiet, they slept within their spheres. In these spheres, nature, that is, the element of fire, acted from the impulse given it by the Supreme Intelligence directly. In this manner all of the fire element in the individual spheres was acted on. From this proceeded an involution within each individual sphere.

The Life Race. When the individual crystal-like spheres, made up of the fire element as matter and the minds of the first class as mind, so involving had reached the middle or libra stage of their racial development, a change occurred in them. Up to that all were homogeneous crystal-like spheres. At that stage began to appear in the lower half of each a second sphere, the sphere of life. The second class of minds then came in. Among those minds were some which were the third source of activity and they acted intelligently, according with the Supreme Intelligence, on the matter of their spheres. The remainder, the second part of the second class of minds not yet understanding, acted under the impulse of the Supreme Intelligence. They were moved, and did not act voluntarily. So their work was not done as perfectly as that of the minds which acted intelligently under the direction of The Supreme Intelligence. The second class of minds caused a change from the homogeneous state to a difference, division, movement.

This movement was pulse-like and condensed into the life spheres within the lower half of the first spheres. The first class of minds are named, to distinguish them, capricorn minds, or knowers. Some of them acted intelligently and voluntarily with the law; others, the second subdivision of the knowers acted, though not voluntary or independently, yet under the impulse of the Universal Intelligence. The action of the capricorn minds in developing the life spheres, called the second class of minds to act. The second class are named sagittary minds, or thinkers. They did not begin to act until the time had come for the life race. Then they produced the second spheres. The third class of minds, named the scorpio minds, desirers or resisters, did not come

in until later. The capricorn and sagittary minds worked together: some minds worked under the influence of others, and all under the influence of the Supreme Intelligence. Those second spheres were developed in the fourth or libra period of the breath race, and were the life race, the matter of which race was conscious in the degree called life, and belonged to the elemental sphere of air.

The Form Race. After the life race had begun, the life matter was caused to pulse and to produce, at the middle period of the life race within the second or life sphere, an egg-like form with a loop in it, like a circle seen sideways. Thus when the middle point was reached the third race began. The third race was a form race and belonged to the element of water. The matter of the three races condensed, around that loop; and so form, figure, outline, body, commenced, and the human form, as it is at present, was first indicated.

The Sex Race. A distinction has to be drawn between the first two classes of minds and those of the third class. When the fourth period of the third or form race was reached, the form condensed and gradually became physical. There was the first of the physical races. The beings of that race were light in weight, graceful, natural, and contained within themselves both masculine and feminine powers. At this point the first subdivision of the capricorn minds, those who had the knowledge of and acted in accordance with the law, incarnated in those first and perfect bodies which were of the element of fire, that is, earth fire. They knew that was their duty and did it. The second branch of these capricorn minds incarnated too: not voluntarily, but under the urge of the Supreme Intelligence. The capricorn minds incarnated in these ways into the physical bodies of the first or cancer human race, at the middle or libra period of the third or form race. The second class of minds, those of the sagittary class, did not incarnate fully. They merely projected a portion of themselves into their physical bodies, which were of the second or leo degree of the physical human race. These minds, before they would

incarnate any portion of themselves, hesitated and considered. One part of them determined that it was right and proper and so projected a portion of themselves; the other branch disregarded the question of its being right; but, lest they should lose the bodies ready for them, also projected a portion of themselves. These new bodies were produced when the old bodies began to wear out. The new bodies absorbed the old bodies, and the minds transferred themselves into the new bodies—reincarnated. Then came the later development of the physical bodies which were ready for the scorpio minds. They were virgo physical bodies. All these bodies, of the cancer, leo, and virgo branches of the physical race were handsome and healthy. None of them had cohabited up to that time.

The scorpio minds refused to incarnate, or even to project a part of themselves. Had the scorpio minds incarnated, then the bodies would have produced other bodies through their double sexed organs. The bodies ready for the third class of minds continued to develop. No minds incarnated. The sexes became pronounced, that is, the bodies which were dual had one side suppressed and the other side active, and gradually became male and female bodies. The capricorn minds withdrew and so did the sagittary minds, as they became perfected. The bodies for the scorpio minds began to cohabit, but had no issue until the desire seeds of the capricorn and sagittary minds made the issue.

When those minds withdrew, the desires let loose from some of them took form in the physical. These desires were the first animals and were given physical shapes through cohabitation of the mindless human race. The human animals, previously called the mindless human race, were different from the animals generated through sexual union. The distinction was that the human animals were personalities, that is, human elementals, the mere animals were not personalities and were not human. Up to this time none of the animals were four-legged. Thus were the seeds of some animal forms set at large into the world. These seeds were of two kinds: according to the motives which

had prompted the incarnation of the capricorn and the projection of the sagittary minds, these seeds left by them were what are now called good or evil. Some were harmless, some ferocious. The good class were the desire seeds freed by those minds of the capricorn class which had incarnated according to law and willingly, and those of the sagittary class which had projected a portion of themselves into the bodies because they considered it to be right and proper. The seeds of evil came from those capricorn minds that had incarnated because urged by the command of the Supreme Intelligence, and from those sagittary minds that had been moved to projection by the fear of losing something, that is, by selfish motives. These desire seeds so let go by the withdrawal of the minds and the death of their physical bodies took physical form as the result of cohabitation of the mindless humans. The thing that bonded the two germs of the man and woman was a desire seed, so released. This was the second or sexual generation of human bodies. The first kind had been the production by the double sexed, without cohabitation, when the minds sent down a spark. The desire seeds contacted with the soil through cohabitation. The bodies, produced without minds, in turn gave birth to physical beings which were departures from the human type. Animals began to appear: some ferocious, animals that lived by killing, others harmless, those that lived on vegetables, according to the nature of the desires left by the minds. Some of the desire forms liberated at death obsessed the physical human bodies, and some of the obsessed physical human bodies united with the physical animals.

The scorpio minds observing what was going on and what was happening to the bodies prepared for them, either had a similar desire aroused in themselves or feared the loss of what should have been their physical bodies. Then they tried to incarnate. It was too late. A few succeeded in having a spark of their mind enter the head of their human body. But they were only a few. Others managed to make contact with their bodies from without. They did not get in. A third set lost all contact with their bodies.

These bodies had left their crystal-like spheres and were not drawn back into them. Those human bodies which the minds managed to contact remained in touch with or were drawn back into their crystal spheres. The others were cut off from their crystal spheres and became animals.

From the physical races which remained in touch, are descended the human races of today, as were the Lemurians and Atlanteans. All members of these races are fourth race beings and belong to the element of earth, no matter by what name they may be known, Aryans, Turanians, Indians, Copts, Negroes, or whether they are white, yellow, red, brown, or black. All human beings with physical bodies belong to the fourth race. Further, some of the animals of today are variations of the types of the animals produced in the manner mentioned, from desires remaining after the minds had gone on. The minds that lost their bodies are responsible for them. That is where the responsibility appears.

This is one part of the history of what is now a human body. It is the history of what the three classes of minds have done or omitted to do with that part of the elements with which they were connected. The great mass of these two first classes of minds has passed on from this earth. Of those who are still on the earth rarely any move among men. Physical humanity as its history and qualities are known, is the humanity of which the third or scorpio class are the minds in charge, and which they have failed to care for, protect or train. The burdens of the people in the world today are largely the karma that the scorpio minds merited when they refused their task with the elementals which are now physical humanity.

II

Another side of the history of the physical body relates to the successive parts the elements were made to take in its fashioning, under the direction of the minds. The development in this branch relates and fits, of course, into the

stages of the history so far given of the actions and omissions of the minds during the breath, life, form, and physical races: of the crystal-like sphere, the life sphere, the ovoid sphere and the incipient physical body.

The source from which the development of the physical body started was the personality germ left in the matter of the previous universe when that was dissolved. That source reappearing in this universe was matter of the pure element of fire. There were three kinds of personality germs at the close of the last universe. These were seeds or germs, not physical of course, from which were to come at the proper time future human physical bodies. Each of these personality germs had belonged to a mind in the previous universe. At the beginning of the present universe these personality germs were acted upon from the three sources already named, directly from the Supreme Intelligence and from the first of the capricorn and the first of the sagittary minds.

The Breath Race. At the beginning of the new universe these personality germs found themselves each in a crystal-like sphere, the sphere of the mind to which the germ belonged. There were differences in the action according to the three classes of the minds. The capricorn minds stimulated each their personality germ, by the use of their light faculty. The sagittary minds and the scorpio minds did not act at that period.

The stimulation by the minds of their personality germs called for the positive side of the sphere of fire, that is, the forces of the fire element, to come into action. Out of the result of this first action was developed later what made it possible for us to have the organs of the eye and of the generative system. This was the beginning in the crystal-like sphere of what later became a human organization. What is at present the eye, the generative system and their ramifications, came from that first action of the capricorn minds upon the fire element. The only element manifesting was the fire element. The other three had not been called into action. The only minds active were the capricorn

minds. The organs, systems, and functions were in idea, not in form. After this idea and out of this idea, followed later all other organs, systems, and developments, of the human body. They are variations, each according to special functions and conditions, but the idea is preserved through all. The idea was received by the mind from the Spiritual World of Knowledge—a phrase used to designate the intelligence in the sphere of fire.

The Life Race. After the fire element had acted on the personality germ, it continued so to act and to involve the germ. When this personality germ had reached half way toward the development, in the first sphere, of what became later the eye and the interior organs of the brain connected therewith and the generative system, then each mind gave a new stimulus to its personality germ, and to the element of air which had begun to come into existence. This exciting was done by means of the time faculty in the case of the capricorn and sagittary minds, and in the case of the scorpio minds it was done under impulse from the Supreme Intelligence through the capricorn and sagittary minds.

Under this new inspiration the element of air was called into action. What later became the organs of the ear, the head organs connected therewith, the lungs and the organs of the respiratory system, were made possible by the result of the first activity of the element of air. These first results are, of course, hardly conceivable and would be inappreciable to the present senses. However, the intelligent minds in their states understood the processes and results and continued their work. These two elements, fire and air, it is impossible for our present senses to contact. The conditions of matter obtaining then were beyond even what would now be called spiritual. The positive side of the air element is the life force. That was started and kept moving by the fire under the influence of the light and time faculties of the upper classes of the mind.

The organs which are now the ear and the respiratory system are the present day results of the activity of the positive with the negative side of the element of air, under

the influence of the minds. The plan followed the ideal conceived in turn from the idea of the Spiritual World of Knowledge. The idea was a variation of that which was the prototype of the organ of the eye and generative system.

There were at that time first the individual crystal-like spheres, in which the mind matter and the nature matter had become somewhat distinct. The element of fire composed the crystal-like spheres, which were conscious in the two degrees, named element and intelligence, or nature and mind. The part of the mind that was active was the light faculty. Into the individual fire sphere had come further a second sphere, in which the element of air was predominant. That element also was distinguishable into two parts, measured by degrees in which the element of air was conscious. The parts were nature and mind, more particularly, the element of air through which the time faculty of the mind was active. Mind gave distinction to matter. Without mind there could have been no distinction in matter. The activity of the two elements under the influence of the two faculties had so far produced first the prototype of what are now the organs of sight and of the generative system, which prototype had been developed during a half of a world period. Then the prototype of the organs of the ear and respiratory system had been just brought into existence by the element of air. There began the second period, the first being then still open; and it has not ended even today.

The Form Race. A new activity set in when the second period had reached its middle point. It was caused by the action of the image faculty of the minds. That called into action the active side of the element of water, which fashioned within the third sphere in which was the oval hoop, out of the passive element of water, the prototypes of what are now the organs of the tongue, palate, heart and the circulatory system. The matter of the element of water began to adhere and precipitate and certain particles remained around the loop, which elongated as the precipitation continued.

This lengthened zone within the oval sphere was the

beginning of the human body of today. The element of water under the influence of the image faculty continued to form and hold in form the particles that were precipitated from the element of air. The loop was a magnetic band that confined around it the particles of the element of air. From the loop was developed gradually what have become now the spinal column and alimentary tract. In the ovate sphere the element of water condensed around the zone and was formed into what was the beginning of the present outer fleshly body, the hands, arms, legs, and feet. This primitive human form was the subjective aspect of what is now the physical body. At first, when the condensation was confined around the loop, there were no legs, no arms, no flesh, no outer organs of the eye or ear. There was no necessity for these, as the executive organs, the arms and hands, and the locomotive organs had no purpose and there was no use for them, nor had senses been developed for the organs.

The beginning only of these outer organs was there. The hands and feet represent today certain forces which formerly directed the action and caused the movement of the oval sphere. The movement was like that of a gyroscope, the ovoid band was like the inner wheel, the outer surface of the oval sphere like the outer ring. The movement was gyroscopic, that is, the ovoid band rotated within the oval sphere in the same or opposite direction. The ovate sphere propelled itself by its inherent force. As the elliptic body continued to condense, the oval form narrowed into the shape of a present-day body and was clothed with skin. The layers of skin were concretions from the outer spheres. Through the skin the crystal-like sphere, the life sphere, and the water sphere, were contracted. All this was at first in an astral condition. The body was astral. It had practically no weight. When this form body had reached its middle period, in the third period of the form race, then the outline, the plan of the physical body, was complete. These astral bodies had now the beginnings of the organs of the eye, the ear, and tongue and the corresponding generative, respiratory and circulatory systems. Yet the bodies had no senses. They could not see, nor hear, nor taste.

There were three classes of bodies descended from the three races, and were to become three classes of personalities for the three classes of minds. The breath race of the element of fire were to be the personalities of the capricorn minds. The life race of the element of air were to be the personalities of the sagittary minds. And the form race of the element of water were to be the personalities of the scorpio minds. Each of these elemental bodies was built from the personality germ carried over for each mind from the previous Universe. In order that these elemental beings or personalities might be made ready for the minds to incarnate or to work through them, a physical body had to be developed within them.

The Physical Body. When in this third period, that of the form race, fashioned from the element of water, the middle point was reached, the fourth period began. Then the active side of the element of earth commenced to manifest and work on the passive; that is, the earth forces started to work on the earth matter. These earth forces received their impetus from capricorn and sagittary minds, each of which acted through its focus faculty. The scorpio minds did not act at all at first, and then, those who did, acted under the impulse of the capricorn and sagittary classes. The physical body came into existence under the action of the focus faculty of the capricorn and sagittary minds. This was done by developing what became later the nose and the digestive system, out of the element of earth.

At this fourth stage the four elements had contributed each its share of its elemental matter under the stimulus of the light, time, image, and focus faculties of the minds, and so had built the form of rudimentary man with its incipient four systems and organs. The organs were not fully formed and there were no senses to use them. The senses had not yet been incorporated into that form. The systems and organs were being made ready to be inhabited later by the senses, as dwellings are made ready for their tenants.

These elements were drawn as systems into one body. By the continued action of the focus faculties of the minds,

the elements were co-ordinated and continued to condense into systems and organs, until, with the beginning of the action of the nose and the digestive system the organization was completed.

There was at this period only a form of the physical body, but as yet no physical body. The capricorn and sagittary minds used their focus faculty; and slowly this focussing of the light of the minds stimulated the element of earth, through the other elements. Then there began a movement through the ovoid zone. As the movement continued, particles of the element of earth were attracted to the band through what developed into the sense of smell. All the elements were working through the element of earth, and by that were drawn into the ovate form, through what developed into the sense of smell. The organ of smell was gradually produced. The first physical bodies were built by the breathing in of earth particles. As these were breathed in, the incipient digestive tract was organized, and with that came the incipient physical circulatory system. The food of the bodies was what the beings drew in through the sense of smell. The food was carried to its appropriate parts of the circulatory system. In this way the organs were built up physically according to their astral prototype. The most primitive system of nerves came into existence. At this stage no solid or liquid foods were taken into the bodies; they had not then developed the need for solid nourishment. The bodies had no blood, only a fluidic vapor in place of blood. They had rudimentary organs of sense, but still had no senses. This stage was the human elemental without the senses. In this way it had been built up from the personality germ. The physical body was built within and around the human elemental. The nose and digestive systems were the first physical concretions, then the astral tongue and palate and circulatory system, then the ear and respiratory system and taste, then the eye and generative system became physical.

III

The third subject which brings out the continuity of the relationship between a mind and the matter in its charge, is the building up of a human elemental and fits in with what the two sketches so far have disclosed. When the need came for the senses to contact the world, then the senses of sight, hearing and tasting and smelling were drawn from their respective elements. This was accomplished in each case by four faculties of the minds. The light faculty of the mind drew from the element of fire an ultimate unit, fashioned around it out of the fire element a fire elemental, adjusted that to the organ of the eye, and drew and bound it into the human elemental. The time faculty drew from the element of air an ultimate unit, fashioned around it an elemental of the air, adjusted that ghost to the organ of the ear and drew and bound it into the human elemental. The image faculty and the focus faculty likewise selected ultimate units of the water and the earth, and similarly fashioned from these elements around the units ghosts and then adjusted and bound them into the human elemental. Thereupon the human elemental could see and hear and taste and smell by the use of these nature ghosts through their respective organs to which they had been bound. The human elemental was now able to contact through the elemental beings which had been incorporated into it each of the worlds to which the senses respectively belonged. It had both astral and physical vision, hearing, taste and smell.

These elementals had to be trained to their physical organs so that they would perform their functions of seeing, hearing, tasting and smelling. Even today a training is necessary, as can be appreciated by observing how an infant learns to adapt and to focus its sight to objects so that it can see. Before it learns to focus its eyes and sight, it sees nothing except a blur.

The sense of fire involves until it is a sense of earth; the sight descends until it is smell; a steady and orderly progress of involution obtains until the earth sense, or sense

of smell, is ready to become a human elemental. This progress of nature in elemental forms is determined by the mind, and the mind is responsible. The relation is continuous through the stages of development while the elemental is bound in a human body. There are stages when the elemental is free in its own element or is bound in the earthly kingdoms. During those times the mind is not directly responsible, though it is even then responsible for the condition in which the elemental is. The sense of smell eventually becomes a human elemental, for, though smell is earthly and the lowest of the senses, it is yet farthest in development and has, descending while advancing, passed through all stages of the senses.

Each sense is a separate being; a ghost, belonging to one of the four elements. Each has a period of existence, when thus called into being from the element to which it belongs. It then exists in the human elemental and acts through the organ created for it while the life of that physical body in which it functions, lasts. At the death of the physical body it persists with the human elemental in all stages through which that human elemental passes. So if the human elemental goes to heaven, the senses are parts of it and go too. At the dissolution of the human elemental the sight, hearing, tasting, and smelling leave it and return each to the element from which it was taken. On the return to that element the senses are among the nature ghosts and form part of the elemental races. The sight becomes on its leaving the human elemental after death, a fire elemental of the element of fire, free from any human association. The like is the case with the other senses which thus become ghosts in the air, water, and earth elements. They are beings, not mere matter of the elements. Yet these beings have no identity. Only a mind has identity, that is, is conscious that it is itself and that it is conscious. In its element the ghost which was a sense in a human body, exists for a time as a member of one of the elemental races, and then ceases to exist. There remains of it something (not physical of course), and that is quiescent until the time

when the human elemental is resurrected by the reincarnating mind, during the period of gestation. Then that something, of the sense of sight for instance, is brought into the human elemental and a sense developed from it and the sense is adjusted to and knitted into its new organs of sense and of the generative system. It follows the same course as it had passed through in the original formation. So the senses of human beings are nature ghosts serving the human elemental and the mind, and are at the same time trained by such service and by involution through elemental races and earthly kingdoms until the senses too in the course of development will become human elementals.

While they serve they are entirely dependent on the human elemental and on the mind. Whatever is done to them is done through the human elemental. They get their improvement or harm through the human elemental, but with the consent of the mind. The mind controls them through the human elemental and impresses them through the human elemental. The human elemental is not responsible for what is done to them; only the mind is responsible. The mind is responsible for its negligence in caring for the senses and for direct injury to them, which it causes, permits, or fails to prevent. (See The Word, Vol. 25, No. 2, Dangers to the Ghosts and Those Who Employ Them.)

The selection of an ultimate unit, around which the faculties of the mind fashion elemental matter and which they finally draw into the human elemental as one of the senses, is not arbitrary. A plan exists which is followed. One sense develops into another. An ultimate unit is steadily and consecutively advanced and involved until it comes as a sense of smell to the turning point and becomes a human elemental.

When the mind had grouped around an ultimate unit of the fire element other matter of the fire element and had trained it to act as a sense of sight, and such sight elemental had passed through all the training it could receive as a sense of sight, then the mind involved the unit into the element of air and grouped around that unit—which was then

an air unit, no longer a fire unit—other matter from the element of air, and trained it to act as a sense of hearing in a human organization. A sense of hearing, according to the same plan, received training in a human organization, and when it had finished its training the mind brought the unit into the sphere of water. There the mind grouped around the unit—which having passed through the fire and the air was now a unit of the water element—other matter from the water, so fashioned a water elemental and caused it to act as a sense of taste and as a worker in a circulatory system. After long service and training as a sense of taste in a human organization, the unit was further involved by the mind into the sphere of earth. There the mind grouped around the unit—which was now a unit of the element of earth—other matter of that element, fashioned around the unit the matter into an earth ghost, and made that do service and gave it a training as a sense of smell in a human elemental. The sense of smell had to pass through a long course of training and development as a sense in a human body, and later as a nature ghost of an elemental race in the earth element, going back and forth into physical nature. There it was at first a nature ghost of the lower class, seeking fun and sensation. Later it became an elemental of a higher order which sought immortality through human association by becoming the vehicle of a mind, and eventually became a human elemental incorporating a set of sense ghosts in a human body.

How a smell elemental becomes a human elemental in the sphere of earth is explained by the peculiar function of that sphere. The sphere of earth is in a class by itself. It is not paired as are the fire-mind, life-thought, form-desire worlds. The earth sphere, being a pivot and being at the same time a balance, attracts to itself matter of the fire, air and water elements and then holds it securely in its grip and power. The earth is the last step which must be taken by nature, involving under the direction of mind, before evolution may begin. The earth tries to prevent all elemental matter from taking the evolutionary path and get-

ting away from the earth. It resists the effort of the mind to raise elemental matter, and through elemental matter it holds the mind in its power. The sense of smell, being the function in the human body of the Great Earth Spirit, has therefore a position with regard to the other senses which resembles that of the earth sphere in relation to the three planes. The sense of smell is the limit of the involution of sight, hearing and taste. The sense of sight though the highest of the senses in point of quality is the lowest in point of progress; the sense of smell though the lowest in function is yet farthest advanced towards evolution. Smell is the central sense, and includes the other three. It is the involution of the sight, hearing, and taste. These are in the earth sphere not known as elementals of the pure elements, but are fire-earth elementals, air-earth elementals, water-earth elementals, and simply earth elementals. The central position of smell is indicated by the connection this sense has with the eating of food and breathing, for which moisture is necessary, and with the sex instincts. Smell is the sense for sex. This is shown directly by animals; they tell sex by smell. In man the sense of smell connects with the sense of sight through sex. The organs of sex are connected with the eye through the spinal cord. So smell completes and rounds out the involution, but is a separate thing, different from the other three senses in that it does not pair off with another elemental, as do sight, hearing, and tasting. The functions of the physical body could if man were living a life of purity, be maintained by smell alone. The physical body is a temporary focussing and adjusting of the three worlds of the fire, air, and water, through the earth element acting under the direction of the focus faculty of the mind. The focussing, adjustment, pivoting and balancing is done by smell, under the focus faculty of the mind. When the ghost that functions as the smell has been incorporated in a human elemental time and again, and has so received through that human elemental all impressions which it could receive from the mind, then it has reached the limit of involution. It joins the elemental races which seek mere

amusement through human associations, until there is no further excitement nor sensation it delights in. Then the ultimate unit—which is the center or essential being around which was grouped first fire matter and after the disappearance of that, air matter, and after that had disappeared, water matter, and after that had gone, now earth matter—is urged from within itself to progress farther. The next step is the desire for immortality. Above was shown in the chapter, Children of Humans and Elementals, The Word, Vol. 25, No. 4, how this desire for immortality arises. The unit cannot get that except by direct association with mind. It cannot have that direct association through a human elemental. So it has to become a human elemental. As its desire is no longer for mere sensation but for immortality, it is repelled by ordinary humanity, which love and desire sensation. It must have association with a human being of a higher order, one who is healthy and whose senses and organs are fairly under the control of his mind. The manner of the association has already been shown. (See Children of Humans and Elementals, The Word, Vol. 25, No. 4.)

When the human body dies then the human elemental, as the personality, persists for a time or dissolves soon after the death. In the case of dissolution, each of the four senses returns to its element and becomes a member of an elemental race, and circulates through the mineral, vegetable and animal divisions of nature, returning between these embodiments to the freedom of its elemental race. This course is followed until the ghost is again incorporated as a sense into the body of a man.

There is a certain relation between the four elemental races of fire, air, water and earth, and the human elemental. That relation is effected through the organs and systems of the body which correspond to these elements. The contact between the four nature elementals and their organs and systems of the human body, with the human elemental, is made through the nerves. A special set of nerves belongs to each organ and its corresponding system. All the nerves

connected with these organs have their ramifications through the whole body. The system of nerves which binds these nature elementals to the human elemental is the sympathetic or ganglionic nervous system. So that although the human elemental is a being not belonging to but existing apart from the four nature elementals, it is still bound to nature, and nature acts on and through it by means of the four classes of nature elementals through the organs and channels of sense.

Thus the ultimate unit involves through the fire, air, water and earth spheres until it becomes a human elemental, and the mind is responsible for what it permits. The distinctions between the human elemental, the linga sharira, and the personality, should be remembered. The human elemental is a psychic being, developed as here shown. The linga sharira, or form, is the prototype and astral support of the physical body. The personality is the complex entity made up of life, the linga sharira in which are the four senses, the human elemental, the physical body, desire, and two other senses hereafter mentioned. The personality is the mask through which the mind acts. By the presence of the mind there is impressed on the personality a semblance of mind. The human elemental and the astral body are upon the same plane, but they are not the same being. The astral body is on the line of involution, the human elemental is on the line of evolution. Both are similar in shape, but different in vigor. The astral is like a pale shade, compared to the human elemental when that is fully formed. The astral body is a ghost which is an automaton; the human elemental is a ghost which is vigorous.

So far one general kind of human elemental only has been spoken of. There are, however, three grades in the development of a human elemental, and each human elemental must eventually pass through them. These are distinguished as the sense of feeling, the moral sense, and the I-sense, answering to the three senses of the involution. The first grade is particularly psychic; the second is also psychic, but more in touch with and under the influence of

the mind; the third is also psychic, but is still more influenced by the mind.

The first is the lowest grade. It registers physical pain and joy as the result of seeing, hearing, tasting, smelling and of what contacts it. It is the elemental that is borne along and usually carried away by emotions. Emotions rule this being. It is guided by instinct rather than by comparisons and judgment. The third grade is the very opposite of the first. It discourages or disregards the instincts and is guided by reasoning without sentiment or emotion. The opinions, which it registers and takes for knowledge, are strong, and stronger the more it believes in the superiority of its views. Egotism is the chief trait of the third grade, at present. The second grade is the moral sense. At the present stage of evolution it is the most important. Its characteristic is its attention to right and wrong. The stages of progression of the human elemental should be from the feeling through the moral to the I-grade. However, at present the second or moral grade is neglected, and the third is dominant before the second has been passed through. The human elemental if it is carried from the first to the third without having gone through the second, has little or no moral sense developed. It does not conceive of the rights of others when its own wishes are in question. It will brook no interference with its wishes. For it, its desires are right. All things which oppose it and its desires, are wrong. When the elemental has been raised from the first through the second to the third, it has taken the proper course and is fitly constituted to act in accord with mind. When it has reached the limit of its development in the third grade as the I-sense it is ready to be lighted up by the mind; and so it becomes a mind, that is, the mind potential within it becomes active. This is done by the continued action on the human elemental of the I-am faculty of the mind which is connected with it.

Thus appears the connection of the mind. The human elemental cannot raise itself. It is dependent upon the mind, to be raised. While there seem now three grades of one

human elemental, there will be in the course of evolution three separate beings, elemental beings, senses, corresponding to the senses of taste, hearing, and seeing. That will, however, take place only when the human elemental is raised to the point of being conscious as mind and therefore ceases to be an elemental. The taste and feeling will be in the sphere of water, the hearing and moral sense in the sphere of air, and the sight and I sense in the sphere of fire. The ghost which acts now as the sense of smell, will be the binder for all in the physical body. So there will be three nature elementals and three humanized elementals, and the sense of smell will be the connecting link, as the physical body is the house today in which so many beings live that make up a man.

The third aspect then of the continuity of the relationship between a mind and a certain part of nature, is presented by the faculties of a mind drawing matter from the four elements and fashioning it into senses, which are ultimate units passing successively through the four elements. The stages through which these units pass are those of nature ghosts acting as senses, until the turning point is reached where the last involution is passed and desire for immortality arises and leads a part of nature matter to associate as a human elemental with the faculties of the mind, which have acted on that part. The constant evolution by the influence of the faculties of the mind, develops three further senses, corresponding to three nature ghosts. The importance and responsibility of the mind is evident from all this, and is emphasized by a fourth aspect which is concerned directly with the manner of the continuity of the relation between a mind and the matter in its charge.

IV.

Generally the human elemental cannot develop and advance except as the mind to which it is linked develops. The mind must control and train its human elemental if that mind is to develop. It must not give way to the senses and

allow itself to be controlled by them. The three grades of the human elemental are controlled respectively by the dark, motive, and I-am faculties of a mind. At present the dark faculty of the mind is all powerful. The senses are ruled at present by the dark faculty, the turbulent, unreasoning faculty of the mind. The other two faculties, the motive and the I-am faculties, are not active. No one of these three faculties is at present incarnate in the ordinary man. The only faculty of the mind that incarnates in the body, if that mind is incarnated at all, is the focus faculty. Through the focus faculty the dark, motive, and I-am faculties may act. But they do not act directly on the body. The great obstacle in coordinating and harmonizing the motive and I-am faculties with the focus faculty, is that the dark faculty forms a barrier and shuts out the higher faculties from that portion of the mind which is with the body. The dark faculty of the mind has as its corresponding sense the sense of feeling; the motive faculty, the moral sense; and the I-am faculty, the I sense.

The connection of the mind with the body is made through the central nervous system. The meeting place of the central and the sympathetic nervous systems is the pituitary gland. It is the organ where the two nervous systems, that which is of nature and that which is of mind, meet. Nature comes to the pituitary body through the organs and systems of the four nature elementals and through the sympathetic nervous system. Mind comes through the central nervous system. The pituitary body, where nature and mind meet, is the governing seat of nature or of mind, whichever holds the throne.

The mind reincarnates. The senses, for which the mind is responsible, are called together to prepare for the reincarnation of the mind. There is a fundamental distinction between the reappearance of the mind which is called reincarnation, and the reappearance of the senses, which is due to a summoning of the sense ghosts from the matter of the elements.

On the one hand the mind reincarnates—always taking

that word with the limitations above indicated—at the completion of the part of its cycle ensuing upon the end of an earth life. That portion of the mind which reincarnates, or merely connects with the personality, does not during any of its incarnations, or connections, know itself as mind being distinct and apart from the senses. It conceives of itself as a personality made up of or through the senses. At death, and thereafter, it continues to conceive of itself as a personality; and so it perpetuates that personality through after-death states until the personality is dissolved and broken up. Then, after a rest, the mind sounds the call for the senses, which have been dispersed, and the senses come together—chickens coming home to roost. The mind has an inherent, constant knowledge of its identity, but the senses lack this "identity." The distinguishing feature is that the senses are conscious, but they are not conscious that they are conscious, while the mind is conscious and is also conscious that it is conscious. The reason for the identity of the mind and for its inherent knowledge of its perpetuity and continuity is that it persists through the cycles of time as a unit, being of a seven-fold nature, that is, of the seven faculties of the mind. These seven faculties do not break up, are not dissociated, nor do they cease from being conscious that they are conscious. They are related. Each is a witness conscious of their relation. The faculty which reincarnates is the focus faculty. The other six, though they do not reincarnate, stand behind and reinforce the focus faculty. The focus faculty has in it a representation of the other six, as they act through it.

On the other hand, each of the senses is dissolved after death. The ultimate unit in each is not dissolved, but is the means of building up the new senses, each sense from its respective element. The senses depend upon the faculties of the mind. Each faculty has its corresponding sense. When the sense is liberated into its element from its personality and mind, it has no feeling of identity. It is a thing of sense, subject to change and decay. When it is drawn into a personality and feels the presence of the mind,

then only may identity be reflected into it. Identity is here used to indicate a knowledge of or at least a feeling of, temporary continuity and prescience of immortality

The unity of all beings in the universe manifests in man as a continuity of existence. Being conscious through all change is called here identity, that is, knowledge or feeling of identity according to the degree of development. The continuity exists in waking and sleeping, from birth to death, and lasts from death to birth. The gaps and changes in the lower worlds are nevertheless linked by the entity which is conscious through all. When death comes, the threads of the life are gathered and pulled together, the self-conscious entity withdraws and is followed by the personality with its form, the astral body. The death of one or more parts of man is not the death of all. The conscious entity does not die at physical death any more than it dies during a night's sleep.

Each of the whole series of reincarnations is a wave, and all these waves are borne by a larger wave. The large waves too form a series, and all of them are borne by a wave of greater duration. This greater wave is again one of a series which with its companions makes up a whole or unit. There is a continuity which keeps the lesser waves, of which the earth lives are each a portion, in time and rhythm with the greater waves. All these waves are borne by the great wave of Universal Mind, and the Universal Mind is made up of the individual minds. The Universal Mind with its individual minds supports and causes the movement of all nature, all the elements, all their rhythmic motions of ebb and flow, appearance and disappearance, coming and going, rise and fall. At the beginning of a world, the movement of a mind wave starts the involution of nature with the breath wave. In the middle of the breath wave, begins the life wave; in the middle of that, the form wave; and midway in the form wave comes the physical wave. The physical wave supports many lesser waves, each a cycle of life and death. The impulse does not stop there, but continues down to every systole and diastole and every pulse

beat. The weak beating of a dying man's heart is still in harmony with and dependent on the greater swing that carried him into physical existence, that was his physical existence, and that is now taking him away. The dying breath is in harmony with the first gasp of the new born for breath. All intervening heart beats and breathings are dependent on and in harmony with the first and last breathing of an earth life. All changes in the life and functions of the body are due to the movement and swinging of the wave that ushered the man into the world. Especially the sexual functions are closely and accurately connected with the wave in which he was carried from beyond into physical existence in the world. At conception, there is present together with the father and mother the third factor, which is the personality germ of the entity to be born, which germ bonds the spermatozoon with the ovum, of the parents. This germ comes in through the breath of the parents while it is at the same time breathed out by its own mind. The breaths are not of the same kind, for the breaths of the parents are physical, while that breath of the mind is psychic. This shows somewhat the correlation of the different kinds of breath waves and life waves. The physical breathing of the parents is in turn dependent upon their psychic breaths, and their psychic breaths are dependent upon their mind breaths, which is life and thought. The same life wave by which the personality germ of the new pilgrim was brought into contact with the parents, is the wave by which or by one of the minor physical aspects of which the child is later born into its earth life, and the same wave is also the measure of the child's maturity, functions, seed production, desires, thoughts, all on their respective planes. The term "wave" is used because of its power to illustrate symbolically. But the undulating motion is only one of the features. Others are those of a vortex and of a cycle. The same wave, cycle, vortex, then carries the personality out of the physical body, back into the psychic worlds and through purgation and separation into the heaven world of its ideals. After the senses are raised there in the heaven to the highest

power possible for the senses, they are distributed into their elements, whence they circulate through nature forms. It is the same wave, cycle, vortex, that will bring them out of the forms and through the elements and back, to the fashioning of a new personality at the call of the mind, and then into another earth life. The wave that supports all this is the mind wave of the conscious entity on the basis of the wave of the Universal Mind.

Thus the continuity of and cyclic manifestation is shown of all with which the mind comes into contact. That the mind therefore cannot escape under any circumstances from the responsibility which is attached to its acts, and omissions, should be unmistakable.

PARTS GHOSTS WILL TAKE IN THE FUTURE

THIS is the last of the articles on Ghosts That Never Were Men. A summary of the series may be found in the article on "Ghosts That Become Men." Then came that on the tasks of man with nature ghosts, in which the responsibility of man was considered from four different points. The present and last deals with the service to which man will put certain nature ghosts, when he shall be able to use them intelligently.

In the future, nature ghosts will be called and used by some men intentionally and efficiently to render service. The ghosts will be either in the form in which the ghosts exist in nature, or in a human form after these men have especially created them for their purposes. To understand this future it is well to bear in mind the present with its elemental groups and classes and their activities, in the earth sphere.

In nature the lower elementals exist in the three groups, causal, portal, and formal, throughout the four classes of the fire, air, water, and earth elementals. If man consciously

creates an elemental it is not of one of the three groups, unless he specializes it according to the causal, the formal and the portal groups and in one of the four classes. He usually creates the elemental for some purpose requiring the activities of the three groups in one or more of the four elements. Therefore, a ghost created by him partakes more of the complex nature of a human being.

Some men will in the future and ahead of the rest of humanity, obtain knowledge of and command of nature ghosts. The results of the service of these ghosts seem, when outlined, extraordinary, even incredible. Nevertheless, as may be gathered even from what has so far been stated in these articles, light, heat, and power will be available to such men in manners and by means undreamed of; new forces will be revealed, reached and made servient to man; forces now latent will be made active; fire, air, water, and earth ghosts will disclose much of what goes on in their elements, and man will profit by the information; a new history, a new geography, a new astronomy will be known, together with new arts. Being free from some of the drawbacks of an independent mind, as well as being in close contact with nature, the ghosts will render service more efficiently than do humans. Ghostly shepherds for flocks, ghostly tillers of the soil and workers in gardens, ghostly servants in the home, ghostly mechanics and builders, ghostly policemen, will be used, and, at the end, ghostly soldiers, in the wars that will precede the disappearance of the continent.

There are two ways by which elementals can be made to serve humans. One way to obtain mastery over nature ghosts is to do it through the connection furnished by one's own human body. This is done by using the occult faculties of the human mind. These faculties are the light faculty, the time faculty, the image faculty, the focus faculty, the dark faculty, the motive faculty, and the I-am faculty. The seven faculties are used through the focus faculty. The focus faculty is that portion of the mind, which incarnates, when the mind is incarnated. When a human commands elementals from within his own body by the power of his

mind, he does it through the seven divisions of the focus faculty commanding and acting through the senses. This is the way of the mind-man.

The second way, the way of the sense-man, is for a human to obtain the service of nature ghosts by propitiation and commanding their ruler through the power given by seals, words, and special instruments. Propitiation is a gaining of the favor of the ruler by rites performed for him at certain times and places, by sacrifices offered, by chants and invocations and incense, by symbols and other magic means.

For use in magic work, then, nature ghosts are either specially created for the service, or ghosts already in existence are summoned and made to serve. Those already in existence belong to either the causal or portal or formal groups in one of the four elements. Those that are specially created by men partake of characteristics of more than one element and resemble man in the complexity of their nature. Both of these kinds of elementals, those that were not in existence, but are created for the purpose and those that being already in existence are called for service, may be used either by the sense-man or by the mind-man.

Manual labor, now done by humans, can and will be done in the future by elementals, and not only simple manual work, but many tasks of skilled artisans and public servants. If the elementals do the work they do it better than men, because men are moved by their own desires and wishes, which may interfere with carrying out instructions, whereas elementals obey orders implicitly. What is now done by humans with toil, drudgery, suffering and displeasure, and with the occurrence of physical injury and loss of life, may and will be had in the future by the aid of some simple physical instrument or without it, through the indirect or direct service of ghosts that never were men.

Light, heat, and power can be furnished in any degree and quantity by nature ghosts, when man knows how to bid them. These forces of nature are the same, whether

furnished directly by elementals or. whether obtained through the operations of physical machines. Machines, however complicated and delicate, are clumsy when compared with the direct working of elementals.

Light is now produced by burning wood, wicks in oil, electrically incandescent wires, or gases, and by the electric current turned into light—all of them laborious, and some expensive means. These lights consume matter in some of its forms. In days to come there will be a change. By preparing and magnetizing and focussing certain metals in relation to each other the force called light, which is ultimately derived from fire elementals, will be available directly and be inexhaustible. The light will be mild or intense, as may be desired. It will be turned on or off, by focussing these metals or by throwing them out of focus. Light so produced will be bright enough and extensive to furnish a city with light, or it can be limited to a room, if that is desired. By placing certain metals around a room, light will be generated by diffusion, so that the whole air will be luminous, without casting shadows of objects. To illumine a city, it will be only necessary to put certain metals, or even stones, at certain places and light will then fill the city. The air will respond to the influence of the light, if so desired, and no part of any given area be in darkness. All light now produced with various tolls paid by the consumer, comes from the element of fire and is indirectly evoked by clumsy means. To produce elemental light directly from elemental sources is no more wonderful than to obtain it through those physical heavy contrivances. The fire elementals are the bringers of light in each instance. The effect of sunlight could be brought forth in the night time. There could be a designated center of light casting shadows, or the light could be diffused without throwing shadows. The light could be accompanied by heat of any degree or it could be so evoked that it would give no heat.

Heat may be produced through the service of fire elementals directly. So the seasons may be changed for any given locality, and with the seasons the fauna and flora. A

room, a building, a city, a whole countryside could be warmed by heat, either emanating from a given source or equally diffused through the air, as mentioned in the case of light. Boundaries of the heat, just as of the light, can be prescribed for a given space both in height above the earth and on the surface, or fire elementals in the earth can be made to cause the heat to come from underground and radiate from the surface.

Power, for driving machines or to do the work of machines, may be furnished directly by elementals, with or without mechanical contrivances. Carriages, boats, vehicles of every kind, on land and water or in the air, may be made to move slowly or swiftly at any desired speed, borne directly by elemental forces.

A certain current, an onward force, more rapid than man has means to measure, streams in all directions in and through and about the earth. This current can by the service of elementals be made to contact any vehicle and be made to push or draw it in any direction desired. The contact can be made by a physical connection or by the will of man. This current is one of the things which inspire the dreams of perpetual motion machines By molecular or intra-molecular touch (that is by an etheric, non-physical touch) between any machines and that current, wheels can be turned forever, or, at least, until they are worn out. When the elementals connected with this force are known to man, then buildings and plants for generating light, heat, and power will be out of use. Carried by this current, letters, messages, packages, can be sent through the air or through underground passages to distant places. Even the underground channels may be not necessary in certain cases, where a package, a book, a letter, is given to the force which takes it and transmits it through seemingly solid objects to the place of destination, and that instantly, if necessary. Under elemental influences solid matter allows other matter to pass through it, as readily as water gives way to iron.

Air elementals can lift boats, wagons, building stones

into the air and keep them there or take them to any distance. This will be done as naturally as electric cars are now moved on a track, yet it seems wonderful to man as the speeding electric car seems to an Eskimo. The thing necessary for the magic carrying is to make the contact between the particles of the boat or letter or rock with the air elementals, by causing contact between the formal elementals within the boat, letter or rock and the portal elementals of the air.

The treasures resting on the ocean bed may, by the use of water elementals, be raised to the surface. With elemental help man may himself go down to the bottom of the sea, unharmed and without risk, and discover the secrets of the waters, and learn to know of strange creatures living in the depths. Without dikes or ditches, flumes or channels or watercourses, stagnant pools, swamps, marshes and moorland may be dried and reclaimed by the use of water elementals. This will all be done in a natural way, just as naturally as if dried by drains laid out by engineers. It is done by water elementals opening up the ground and drawing off the water to the interior of the earth, or by evaporating the moisture and drawing it into the air. Great stretches now uninhabitable and fever-laden may be turned into fertile fields, and be made to support millions of humans. Arid deserts, former beds of the ocean, may have life-giving streams, or moisture from above, brought to them by elementals at the behest of men. Dried lakes may be refilled, and riverbeds be flooded with rushing waters, streams turned into new beds or made to disappear into the ground, by elementals under the control of man. Many water currents are now running underneath the surface. When the water ghosts make an opening the currents rush to the surface, as springs and swirling waters. If a course is to be stopped, the elementals cause particles of matter held in solution, to be precipitated as deposits, and so they fill the outlets.

With elemental aid man will learn the geography of the earth. At present he knows little about the earth and its

structure. All he knows is something about the seeming outline of the surface, the outer skin of the earth. Aside from this so-called geography there is an occult geography. Of this he can know nothing except what he will learn with the aid of earth ghosts, or by the use of some faculties of his mind (see The Word, Vol. 11, page 193) which are now unworkable as adamant. Within the skin of the earth are other earths and earth organs, of which man has not as yet even dreamed. Within the earth are other earths and oceans and airs and fires, each of them peopled by beings, some of them human in form and others strange beyond fancy. Earth ghosts are one of the means by which man can gain knowledge of all this. With the aid of earth elementals he can have mountain sides open before him and close about him after he gains admittance to the inner worlds, all as naturally as the water now lets a swimmer pass. The earth, even granite and marble, can be made elastic under elemental influence to permit the passing of bodies, even as the earth can be made fluid by heat.

The ghosts of the fire, the air, the water and the earth can be made to tell what is happening in each of those elements and to predict what may happen there. So earthquakes, floods, storms, fires in any part of the earth and at any time, may be known in advance and in certain cases, prevented if that is desired. This information can be given directly by elementals to man, or indirectly through instruments which are made and adjusted to the influences of the ghosts of any of the elements. By looking at such an instrument man may see and know the conditions in question, or the instrument may be made to speak and so to give the information audibly.

An instrument may be constructed and through an elemental put into touch with a ship or an airship so as to give the record of the voyage and of the position at any time and of everything that happens to or on the ship, however far it may be away. A human may communicate through ghost messengers with any other human no matter

how far distant. This can be done directly through a ghost or by the aid of an instrument which is worked through a ghost. Letters may be sent by elemental carriers and be received in a few minutes thousands of miles away.

The sound of words spoken may be transcribed by an elemental. Such transference is not made through the air, but through the ether, a subdivision of the sphere of water. The sound of the word merely gives a form that is vitalized and impelled by the thought put into it, which gives the meaning to the spoken word. The spoken word makes contact with the elemental and the thought directs the elemental to the person at the other end.

Mirrors can be made which will show where a certain person is and what he is doing, just as though he stood before the mirror, and even mutual speech may be had through such a mirror, the ghosts transmitting pictures and sounds.

Elementals will serve better than humans in subordinate positions because the elemental is prompted by natural instinct to obey the order of its master, whereas humans have minds which are in constant rebellion against other minds as well as against their own human elemental in charge of the animal body in which the mind dwells.

In all occupations requiring more or less mechanical service, elementals will in the future be made to do for some men at least, that is the more advanced, what is now done by human labor so onerously.

Elementals will make the best shepherds, herdsmen of cattle and horses. They will take these animals from shelters to pastures, and back without loss or accident. These herders will know the weather, the best grazing grounds and the nature of the beasts, and the beasts will obey them. These ever watchful ghosts will guard their charges against predatory attacks from other animals and against men. The only way a human can overcome such a ghostly herdsman is by having greater power than the guardian's power and by being able to control elementals. However, one having such power is not likely to steal cattle. While these shepherds

and herders are here called ghosts their outward appearance may be human or in the likeness of a man. But they will be without mind, only nature ghosts and employed in human service to herd flocks.

The soil will be worked by elementals which will take the place of human toilers. Ghostly husbandmen in human form will do the tilling and sowing and weeding and reaping of all crops. These elementals will not suffer from heat, nor rain, nor storms. Their working hours and tasks will be not subject to dispute with their masters. They will enjoy and take pleasure in obeying orders. They will be constantly attentive and watchful of their work beyond what is possible for humans. They will care with zeal for the plants given into their charge. They will prevent injury to plants from beetles, bugs, spiders, worms, moths, lice, and ants, from rats, mice, and rabbits, and from the various blights and fungus diseases which spoil crops. Thus elementals will work the soil and guard the crops in their care. Fruits, better than any men have now, will be produced under the care of ghosts which will tend orchards and vineyards. Such ghosts will prepare the soil, and sow and nurse and tend to their plants and vines and bushes and trees, and cause fruits of the kind and shape and with the odors and flavors to be produced which the master who commands the ghosts orders. Ghostly gardeners will grow flowers fuller in color, more delicate in shade, richer in fragrance than any we now have.

Not earth ghosts only will be used as tillers, husbandmen, fruitgrowers, and gardeners, but from all four classes of the earth and water and air and fire ghosts of the earth sphere will the ghostly servants of future humanity be called, to work the soil and help and protect the growth of plants. Soil, not having a proper plantfood, will be supplied with what the soil lacks. An elemental can be summoned to conduct the force needed into the soil from any of the four elements, as bacilli, on the roots of crimson clover and Canada peas, are now known to draw nitrogen from the air

into the soil. So nitrogen, phosphoric acid, potash will be liberated, precipitated, circulated in any quantity and strength for the plants, to produce the field or garden fruit as the master of the elementals orders. Water ghosts can be made to lead underground streams to the surface and water arid lands, or condense moisture into rain clouds, and precipitate water into a designated place. Air elementals will be made to carry germs and aid in pollenization, and conduct the life currents. The fire ghosts will be made to impregnate plants and to change the varieties of fruits and grains and flowers. The fire ghosts can be made to measure out the color, the water ghosts the flavor, and the earth ghosts the odor of fruits and flowers, as the master of the ghosts wills.

Domestic service will be done by elementals. They will be the best cooks, because from their own nature they will be close to the elemental which in man acts as the sense of taste. They will be able to combine the foods best suited to the maintenance of human bodies and to please human tastes The work of chambermaids, slavies, dishwashers, butlers, will be done more tidily than by humans, and the friction will be avoided which comes from the ignorant human rebellion against service. No dust, flies, bugs, rubbish will be where are ghostly house servants. Everything will be as neat and clean as the master of the ghosts is able to direct. Nor will there be any dishonesty of the servants, unless the master is dishonest himself. One cannot get better than what he gives.

Stokers, blasters, mechanics, metal workers, machinists, pilots on the water or in the air will be elementals. With those servants there will be no union troubles, union hours, union scales of wages, to protect mediocrity and demagoguery and to fatten labor politicians. What to the laborers of today seems the goal they strive for, will be without value to the elementals. The elementals wish nothing but to serve and get the sensation of doing the work and having association with the humans, who are able to summon them and be their masters. Of course, the elementals must receive compensation and what this is and how this is paid to them has been indicated heretofore. The employers in their turn will

be not able to goad and sweat and bleed their elemental servants as is now done by many who employ human labor, because he who would goad and bleed could not command elementals.

In public service, those at the head of the government will employ elemental servants as guardians of streams, forests, parks, flowers, and as policemen to preserve public order and health rules, and will so govern the infant minds in the nursing class of humanity (See The Word, vol. 7, pp. 325, 326). No detective known to police records or painted in fiction is the equal of a nature ghost set to ferret out crime, if any ferreting, indeed, be necessary. The ghosts know at once, and by instinct go directly to the guilty, who will find it impossible to escape these ghostly messengers of the law.

Machines will be built of wood or stone or metals, some of these still to be discovered. Any such machine will have bound and sealed unto it an elemental, which will cause the machine to do what it is constructed to do. Such machines will need no human attendants or operators and will do the work more perfectly and accurately than any run by careful and efficient humans, who, after all, are subject to the influences of fatigue and distraction. The elemental attends only to that with which it is connected and cannot be swerved.

Even now there are evidences of the possibility of entities directing the operation of machines with which they are connected. The direction is at present mostly of a negative character, and is expressed noticeably so that a machine like a certain locomotive, motor boat, or motor truck, will seldom run without accidents. Some such machines are by those who know of them said to be hoodooed, because of certain occurrences not caused by human volition. Old railroad men and miners especially, know of such pieces of machinery. The cause of the elemental presence there is that the maker connected one of the mischievous nature ghosts with a part of the machine, through impressing into the machine a part of his own human elemental which was

connected with that mischievous nature ghost. To break the hoodoo, the part or parts which cause trouble should be replaced. Then the machine will run properly. If a ghost is connected with the machine as a whole, then the nature ghost must be cut off by demagnetizing the machine. Sometimes the bond may be released by the death of the one who caused the connection. With the dissipation of his human elemental the tie may be broken.

In those future days the men at the head of the government will be able to command and use the service of elementals in the erection of excellent public roads, water courses, and vast public buildings and structures for the dissemination of light and heat and power as indicated before.

In vast theatres in the open air, parts of the history of mankind and of the earth will be re-enacted. There, in sound and color, scenes will be produced showing the formation and change of the continents, the cataclysms of fire and water by which continents were created and disappeared, the changes in the fauna and flora of past ages, the types of early humanity and their passing to the type of those future days where some of humanity will be masters ruling some of the nature ghosts. All these scenes will be accurately reproduced. The time of these enactments can be hastened or shortened or be made to occupy the length of the original event. The productions will be accurate, because elementals will reproduce from the astral light the pictures with sounds accompanying them, and the elementals cannot deviate from the record, which they are made to copy. But they may be made to condense or extend the time of the occurrence. Evolution, as taught in this way will not be subject to guesses and speculations of scientists who have incomplete data upon which they build mere theories, and who find that links are missing. Pictures of the plants and their history and of the heavens and the movements on the firmament will be shown as they were and as they then really are. There will be no chances for guessing, nor for calculations of astronomers, which after all will then be seen to have fitted a

state entirely different from what will then be perceived as true. Elementals will produce music, they will reproduce songs, and sounds of insects and lives which are now indistinct to man. They will render and make audible sounds which are now inaudible, either because too low or too loud or too indistinct. Sounds which are like discords or rasping and harsh will be shown to be a part of melodies in nature blending into harmonies. The disconnected sounds of nature heard in the field, like the soughing of trees, the croaking of frogs, screeching of birds, the noise of locusts and humming and buzzing of insects, are if properly understood parts of one harmony which tells the story of the day. Man can hear the disconnected sounds, not the connected harmony. In those days elementals can be made to produce the whole and so enable man to understand the harmony of nature. These and many other forms of instruction and enjoyment will be had in the great places of assembly where nature ghosts will reproduce at the behest of some men what are now secrets and unknown workings of nature.

Elementals will be used by their masters for purposes of war in place of soldiers as well as in place of weapons, missiles and means of destruction and defense. The soldiers will be officered by humans. The elemental soldiers will be elementals specially created and will have human forms with the germ of a personality just as the shepherds, gardeners, policemen, cooks, machinists, and engineers, before spoken of. Some elementals now in nature or then to be in nature have human forms and they can be drawn in and made to act as soldiers. Elementals not having human form, such as a fire cloud, a bolt of lighting, solidified air, will be used as instruments of destruction. These elementals will not be specially created, but, being in nature, will be used in the war. The warfare will change from what it is at present.

Bayonets and guns will not then be used. They will be crude and obsolete instruments. The weapons used will be more deadly than poison gas and machine guns and barrage firing. The destruction of the elemental soldiers will be not as great as the loss of men at present. The ghost

soldiers will be less subject to mortal wounds and better able to evade injuries from weapons than would be humans. The weapons in use will be instruments, metallic or otherwise, made to direct the forces of fire, air, water, and earth in their many applications against the soldiers. Chemically pure metals of certain shapes will be used to direct bolts like lightning, or streams of steam or of molten earth, over an army. The soldiers will be prepared with certain guards or shields to ward off the bolts and vapors. If a cloud of fire is precipitated on an army, those in command of that army—if they had the power and knowledge—could divert the fire or turn it back against the army of those who have invoked it, or they could split up the fire into various harmless elements or make themselves immune against the fire clouds.

Warfare will be a war based on knowledge of the elements and their ghosts. In those wars there will be a war of earth currents, earth tremor and shakings to bring down buildings, to swallow up armies. Tidal waves, whirlpools to engulf navies will be used. Air, or the oxygen in the air, will be shut off so as to stop the breathing of the soldiers. In aerial warfare, the currents of the air will be changed, so as to make the air unnavigable and make the air boats sink to the earth. The sunlight will be shut off, deflected, so that the moisture of the air will be precipitated and armies and countries will be embedded in sheets of ice. The air boats will be different from any now in use. An air or fire elemental can be made to envelop and make invisible whole armies by shutting off the rays of vision. There elements will meet elements in form or without form. It will be a war of mass against mass and force against force, all directed by the minds of humans. The armies meeting can fight on the earth, in the waters, or in the air.

The purposes of such war will not be to acquire territory, increase commerce or gain a fancied prestige. When such wars are waged they are waged for law and against disorder. The forces are, generally speaking, the forces in the service of the senses opposed to those in the service of the mind. These armies will be ruled by those minds who have

learned to control the elemental forces outside of themselves, but not the elementals in themselves, and by those minds, as their opponents, who control the elementals in their bodies as well as the elementals outside, in nature.

The combat will be between nature worshippers and the worshippers of Divine Intelligence, between worshippers of sex and the conscious mental servants of the Divine Intelligence.

Such conscious and intelligent use of elementals, specially made or pressed into service as factors in warfare, indicates generally that the worldly civilization of a people is coming to an end. The race by which this magic is employed is destroyed with the continent on which it lives. The end comes by submersion. Then the purifying waters of the ocean will in time break up and dissipate the conditions under which the inhabitants of the continent lived. The last case was that of Atlantis.

In all wars so far fought, elementals have been employed by men, but they were and are employed unconsciously. In the present war, which began in 1914 in Europe, all classes of elementals were drawn in and take part in the fighting. Men do not usually know that the unseen elemental races of the fire, air, water and earth are fighting in the battles of the men. Some men suspect it and are jeered at by the others. The elementals which now take part represent all the vices and passions developed for centuries in Europe and which have been held in suspension. These are among the lower elementals of the four elements of the earth sphere. Above these stand the upper elementals which at times, under the guidance of the Intelligence, take a hand and lead the turmoil so that it is held within the bounds of law.

These are some of the things which will be done in the future when some men can command elementals, either those found in nature or those they have specially created. Elementals will be used for public services as well as for private uses and so will largely supplant humans in menial and

mechanical work. This will not free the humans from work, but the working classes will have the time they now clamor for, to improve, if they want, their minds and gain refinement.

In agriculture and allied callings, in manufactures, in business, in police service and in war the aspect of civilization will be changed from what it is at present. An indication has been given how the more general employment of elementals in scientific work will reveal an occult cosmogony, an occult geography and a new astronomy showing our present beliefs to be in many respects infantile and erroneous.

H. W. Percival.

To the Readers of *The Word:*

No further issues of *The Word* will be published for the present. But this number, which ends the Twenty-fifth Volume, is not expected to be the last. For the present, the publication of *The Word* will cease. The readers will be notified when *The Word* begins a new series.

Appreciation is due from all readers to the various contributors to *The Word.*

I have written an editorial for every published number of *The Word,* since my message was written in October, 1904, and have answered the questions in "Moments With Friends," which appeared from time to time. The editorials written by me were not signed with my name. Information not before given, so far as is known, will

be found in these editorials and in some of the "Moments."

The main object of my writings was to bring the readers to an understanding and a valuation of the study of Consciousness, and to stimulate those who choose to become conscious of Consciousness. To that end a system has been made known by me. I have called it the Zodiac.

I would not state these facts, as to purpose and authorship, except that it is advisable, so as to guard against misrepresentation by some persons who have claimed and some who may claim to have found these teachings elsewhere than in *The Word*, and by some who attempt to change, distort or obscure what is stated in these Editorials. The information I have given in *The Word* is for those who will use it as a sacrifice to the plan of raising matter to Consciousness.

If *The Word* is taken up again it is my intention to write other articles. They will lead some of the Readers to know what it is to be Conscious of Consciousness.

HAROLD WALDWIN PERCIVAL.

New York, April 15th, 1918.

THE SECRET DOCTRINE OF THE TAROT

By Paul F. Case

CHAPTER 12

IN the pictorial alphabet of the early Semites, the sign for Kaph represented the palm of the hand. From this pictograph two sets of implicits may be derived. The first is a development of ideas connected with the fact that the palm is the active working part of the hand, and all the implicits of this group have their origin in the verb "to grasp." The second chain of association begins with the universal belief that the palm is a map of life, which affords a skilled reader an accurate record of the past, and enables him to make a reliable forecast of future probabilities.

As an ideograph for the verb "to grasp," Kaph is rich in suggestion. The reader who desires to understand its full meaning should consult a dictionary, or a thesaurus, where he will be able to trace the various associations of ideas that are related to this verb in greater detail than I can give them in this chapter, where I must limit myself to such implicits as show most clearly the thought-connections between the pictograph, the ideas assigned to the letter Kaph by Kabbalists, and the symbolism of the corresponding Tarot trump.

To grasp is to take possession of, and whatever we grasp we have or hold as our property. We master it and control it. Over it we exert a restraining and directing influence. Thus, grasp implies regulation, government, and guidance. These ideas are closely related to others that we have considered in previous chapters. They imply knowledge, power,

authority, domination, and the like, and bring to mind the same general associations that the Tarot represents by the Magician, the Emperor, and the Chariot.

By an easy transition, the physical act of grasping becomes a sign for the process by which we lay hold of things with our minds. When a man thoroughly understands a subject, and is conversant with all its details, we say that he has a good grasp of it. Furthermore, our word for full and complete understanding, "comprehension," comes from Latin roots that call up a mental picture of a grasping hand.

Comprehension is closely allied to the idea of possession. One of the conditions for maintaining our hold on things of the physical plane is that we shall understand them. A man may inherit a great property, but unless he grasps it mentally he cannot really call it his own. He will be always at the mercy of his agents. As Goethe says, "What we do not understand we do not possess."

As a symbol for control, the grasping hand suggests the shaping of means to ends, the modification of conditions by action based on exact knowledge. Thus it represents the imposition of the human will upon the forces of nature, is the sign for applied science, and refers particularly to the utilization of occult laws in magical operations.

Perhaps the most important meaning of the symbol is self-control based upon self-comprehension. The ancients condensed the whole of their wisdom in the single maxim, "Know Thyself," and all the wonders of modern civilization are but the development of the same thought. We study no branch of science for itself alone. Always, whether we are conscious of it or not, the real purpose of study is to find some point of contact between the Ego and its environment. We seek ever to discover our relations to various classes of facts, in order to adapt that relation in such a way as to bring about the realization of our aims. We study nature to learn about ourselves. He knows all things who really knows himself, and he who masters himself is master of everything else.

The belief that the lines of the palm are characters which enable us to learn to know ourselves is one of the oldest in the world. It has been held among all races from the earliest times. There is reason to think that the Chinese had developed a well-defined system of palmistry 3,000 years before Christ, and among the Hindus it has long been looked upon as an important method for judging character, deciphering the past, and revealing the future. That this belief was shared by the ancient Hebrews we learn from a passage in the Book of Job (*37:7*), where Elihu says: "He sealeth up the hand of every man; that all men whom he hath made may know it." It is certain, also, that chiromancy was a favorite study among medieval Kabbalists and occultists; and as it must have been some of these who devised the Tarot as we now have it, we may be sure that the ideas of destiny, and the like, associated with the palm of the hand, influenced their choice of a symbol for the secret meaning of Kaph. I shall not elaborate this point here, because we shall consider it in greater detail when we come to analyze the tenth major trump.

"Intelligence of Conciliation" is the Kabbalistic path assigned to Kaph. In attempting to discover its correspondence to the letter, we must remember that English words now used as equivalents for Hebrew theosophical terms should almost always be understood in their older meanings, because they were first employed by occult writers who lived several hundred years ago. The modern sense of "conciliation," for example, has little apparent connection with any of the ideas implied by a grasping hand; but the relation becomes plain enough when we learn that to conciliate —which comes from the Latin for "to draw or bring together"—meant originally "to acquire, to get, or to win."

Very likely it was because we do not really acquire anything, or make it really our own, until we have fitted it into its proper place among the rest of our possessions, that, in course of time, to conciliate came to mean "to render accordant or compatible, to harmonize, to equilibrate, to bring into agreement." In this sense it implies the accom-

modation of differences, adjustment, and the bringing of order out of chaos. Such adjustment of conditions is exactly what the letter Kaph suggests. It is accomplished by none but those who understand perfectly what they are trying to put in order, and know just how to put their knowledge ino practice.

Kabbalists declare that Intelligence of Conciliation is that "which receives the divine influence, and by its benediction influences all existing things." Here is a direct intimation that the life and labors of man, symbolized by the palm of his hand, are the channel through which the power of the Supreme Spirit flows into the world to bless and beautify it. We are sons and daughters of God, and of like nature, essentially, with our Father. To us He transmits His powers, and through our exercise of this gift we may share in the Great Work of self-expression for which He created the universe. When we realize the depth and beauty of this doctrine of the Ancient Wisdom, it glorifies all the works of our hands.

The Intelligence of Conciliation is known also as "the Rewarding Intelligence of those who seek." It is that which fulfills the promise, "Seek, and ye shall find." It is what theology calls Providence. God provides abundantly for those who diligently seek out the Way of Life. To find the Self is to come in contact with a boundless source of supply.

To provide, literally, is to foresee, and it is possible for us to share in the Supreme Spirit's perfect foreknowledge. God provides for us by enabling us to forecast accurately the results of present conditions. To do this is to hold the key to success. The fortunate man is he who has the knack of seeing what will be in what is. This is why Jesus laid so much emphasis on the search for the kingdom of God. That kingdom is the Divine Method in the universe. He who grasps and applies the principles of that method succeeds, because his knowledge enables him so to adjust his personal activities that they are all in harmony with the central purpose of the Great Work.

Whatever we know of the future is our personal reflec-

tion of the divine foreknowledge. Our comprehension of natural laws is the result of divine revelation. God speaks through a Galileo, a Newton, or an Edison as truly as He did through Moses, or Elijah, or Isaiah. His greatest revelations are the principles of mathematics; and all His benevolence is, as it were, accurately measured out. The Kabbalah teaches that the very essence of the Divine Mercy is just compensation. Thus it is only natural that Chesed (Mercy, or Benevolence), whence rises the path of Intelligence of Conciliation, should be the seat of the mathematical Measuring Intelligence. Our knowledge of the Divine Method is not complete until we have learned the secret science of numbers, which gives us the fundamental principles that must be used in the work of mastering circumstances.

Kabbalists call attention to this doctrine when they say that the path of Intelligence of Conciliation is the channel through which Chesed projects Netzah, or Victory. Netzah is the seat of Occult Intelligence, or understanding of the hidden laws of nature. All human knowledge of these laws is founded on mathematics; and our mathematical perceptions, since they spring from intuitions common to all men, are truly the free gift of the Spirit. Our search for truth is prompted by the One Self, and from the same exhaustless source of wisdom we receive the intuitions which ripen into full mental grasp of the Law. We gain our freedom by knowing the truth, and what we know is unperceived by those who remain in bondage to the illusions of the senses. It is that truly Occult Intelligence which, according to St. Paul, is "even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory."—(1 Corinth., 2:7.)

As a double letter, Kaph stands for a pair of opposites —wealth and poverty. This is a contrast similar to that of life and death, attributed to Beth. The only real wealth is that which makes him who possesses it better able to express the infinite possibilities of the I AM. True wealth is abundant livingness; and whatever limits that livingness has in it the seeds of death and poverty.

Wealth and poverty, again, are the extremes of fortune. They are the opposite poles of the life-map in the palm. Almost always the first question asked of a palmist is: "Will I ever be rich?" The wise professor of the art will answer: "You are rich now. Learn how to get your wealth out into the plane of visible manifestation."

The planet assigned to Kaph is Jupiter. Astrologers say that persons born under its influence are likely to succeed in their undertakings, because they are rich in the mental and physical qualifications for success. The true Jupiterian is cheerful, optimistic, tactful, and brimming over with vital magnetism. He goes out of his way to help others, and has a wide circle of friends. He is a born leader, and generally holds some important executive position. In short, he possesses the characteristics that the Tarot symbolizes by the Magician, the Emperor, and the Chariot.

In occult mathematics the numbers of the three trumps just mentioned are closely related to that of the card which corresponds to Kaph. The latter bears the number ten. The reduction of 10 is 1 (the Magician); 10 is the extension of 4 (the Emperor); and 10 results also from the first reduction of the extension of 7 (the Chariot).

Ten is a particularly significant number. The Pythagoreans regarded it as a symbol for the perfection and consummation of all things. In their system it summed up all the relations of numbers and harmony. This doctrine may have been what Aristotle had in mind when, in his "Metaphysics," he wrote, "Some philosophers hold that ideas and numbers are of the same nature, and amount to ten in all." According to Eliphas Levi, ten "is the absolute number of the Kabbalah, and the key of the Sephiroth." Madame Blavatsky calls it "the sacred number of the universe," and "the number of all human knowledge." This last statement, the reader will observe, points very definitely to the connection between ten and the idea of comprehension suggested by the letter Kaph. Madame Blavatsky says also: "The whole astronomical and geometrical portion of the secret and sacerdotal language was built upon the number ten, or

the combination of the male and female principles."—(Secret Doctrine, 1; p. 362.)

Like nine, the number ten reproduces itself eternally. Its extension is 55, which reduces to 10. The number 55, or 5 plus 5, is a mathematical symbol for the letter-name Heh, since the value of Heh in the Hebrew alphabet is five, and the letter-name is spelt Heh-Heh=5 plus 5, or 55. This gives us another link between the number 10 and the Emperor, which is the trump that corresponds to Heh. Nor should we forget that since the Emperor owes his dominant position to his relation to the Empress, he really implies the union of the male and female principles which Madame Blavatsky tells us is typified by the masculine 1 and the feminine 0, united in 10.

In the fourth paragraph of the first chapter of the Sepher Yetzirah, we read:

"Ten is the number of the ineffable Sephiroth, ten and not nine, ten and not eleven. Understand this wisdom, and be wise in the perception. Search out concerning it, restore the Word to its creator, and replace Him who formed it upon His throne."

This admonition to "search out concerning the number ten" in order to "restore the Word" refers to the secret meaning of the Tetragrammaton, Yahweh. This is spelt Yod-Heh-Vau-Heh, so that it stands for this sequence of letter-names: IUD-EE-VV-EE. This sequence of letters may be represented in figures as 10, 6, 4; 5, 5; 6, 6; 5, 5. The sum of these is 52, so that the esoteric number of the Tetragrammaton is exactly double the sum of the values of the single letters composing it. Its exoteric number is 26, and the integer that sums this up is 8; but the sign of the occult significance of the Great Name is 7, or 5 plus 2.

As we are now dealing with the values of Hebrew letters, we know that the exoteric meaning of Yahweh is related to the letter Cheth, which corresponds to the Chariot. The esoteric meaning, on the other hand, is connected with Zain, which corresponds to the Lovers. Thus we know that

the card which bears a number equal to the sum of the numbers of the Chariot and the Lovers ought, if our hypothesis of Tarot interpretation be correct, to symbolize both the open and the hidden meanings of the Tetragrammaton. That card is the trump called "Death," and in Chapter XV I hope to be able to show that it does indeed represent the complete significance of the Sacred Name. At present, however, I need only call attention to the fact that its number, thirteen, reduces to four, the number of the Emperor, which we have found to be connected with the tenth trump in other ways.

On the Kabbalistic tree, ten is the number of Malkuth, the Kingdom, which is the Sephirah that represents the whole universe. Malkuth is said to encircle all the other Sephiroth, and Kabbalists identify it with the Shekinah, which Madame Blavatsky declares to be the same as the Mulaprakriti of the Hindu philosophers. Mulaprakriti is the Great Mother, the root-substance of the universe, "from beyond and through which vibrates the sound of the verbum, and from which evolve the numberless hierarchies of intelligent Egos, of conscious as of semi-conscious, perceptive and apperceptive Beings, whose essence is spiritual Force, whose substance is the Elements, and whose bodies (when needed) are the atoms." As the number of the Shekinah, therefore, ten stands for that which the Magician studies, for that which makes possible the dominion of the Emperor, and for that which is the vehicle of the Charioteer.

In modern numeration this number is written with two figures, but in more ancient systems of notation it was indicated by either a circle with a vertical diameter, or a circle enclosing a swastika. The latter represented the tetraktys, or Pythagorean four, which extends itself into ten. Each of these ancient signs suggests a wheel—one of the oldest sacred symbols. Among the ideas suggested by it are: (1) the sun; (2) the universe; (3) the Law.

I have explained in previous chapters that solar symbols do not refer exclusively to our sun. The early initiates knew, as well as we do, that the center of our world-system

is but one of many similar bodies, which may be thought of as distributing-stations for the universal radiant energy; and whenever they used the wheel-symbol, they had in mind the energy, not the body that distributes it to this planetary system. From that power, they also knew, proceeds the whole universe; and they were likewise fully cognizant of the fact that the process of manifestation is one of cyclic evolution, which presented itself to their imagination as an ever-turning wheel. Thus we find mention of wheels in the vision of Ezekiel, in the Stanzas of Dzyan, and in the writings of Jacob Boehme, to mention but three, out of almost innumerable references. The wheel of evolution is what determines all the conditions of human life. It is the Law that we must—every one of us—fulfil. To its whirling circumference we are bound, from incarnation to incarnation, until we find the way to the Center, where there is eternal rest.

It is not surprising, therefore, that a wheel is the main symbol of the Tarot trump corresponding to ten. This card is entitled "The Wheel of Fortune." In French, the word "wheel" is feminine, and this will help us to remember that the ever-turning wheel of manifestation is the working of the mysterious power of Purusha—the feminine principle Prakriti.

This wheel, moreover, is definitely identified with Fortune, or the Latin goddess Fortuna. Students of mythology will recollect that the origin of Fortuna in the Roman religion is obscure. She appears to have been a foreign deity. Later she became identified with Isis; and the name, Panthea, by which she was sometimes invoked, shows that she was also supposed to combine the attributes of all the gods. When the Tarot was invented, she had long been thought of as a personification of the universal feminine principle. The secret significance of "The Wheel of Fortune," therefore, is "The Wheel of the Great Mother."

The version of the tenth major trump upon which I shall base my analysis of the symbolism is practically the same as the one given by Court de Gebelin in "Le Monde Primitif."

It shows a six-spoked wheel, hung between two uprights. The latter rise from a base drawn in such a manner that casual observers will be unlikely to notice that it is really a skeletonized square plinth. At the top of the wheel is a sphinx, and the composition of this figure is so arranged that its main outlines are enclosed within the sides of an equilateral triangle. The wheel turns counter-clockwise. On the left side Typhon descends, while Hermanubis rises on the other side.

The base of the wheel is a 4 by 4 square. In the picture it is drawn thus:

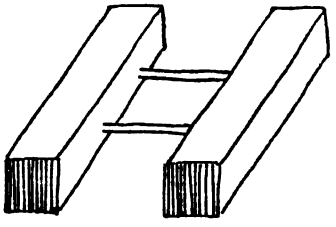

Fig. 1

but its real meaning becomes apparent when we supply the missing lines, as follows:

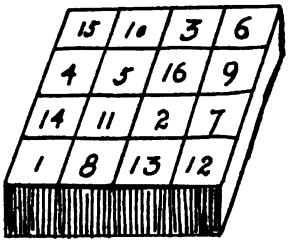

Fig. 2

Here we have the magic square of sixteen cells, known as the square of Jupiter. It gives the number thirty-four as the sum of its figures in each vertical, horizontal, or diagonal line. (See Chapter VI, in THE WORD for September, 1916.) Symbolically the number thirty-four denotes the union of three, the Empress, with four, the Emperor, and its reduction, seven, is typified by the Chariot.

All this, it is evident, corresponds exactly to various points that we have already considered in the present chapter.

The two uprights that support the axle of the wheel are twice the length of one side of the base; and thus each upright represents the number eight, and the two together stand for sixteen. In the Tarot, sixteen is the number of the Tower, and when we come to study that trump we shall see that what it represents is, indeed, the support, as it were, of the ever-turning wheel of evolution. What we have already learned, however, will throw considerable light on the subject. For 16 is one, or the Magician, and six, or the Lovers, and if we have mastered the meaning of those two trumps, together with its synthesis in the Chariot, which bears a number representing their sum, we ought to be able to form a pretty definite idea of the nature of that which is represented by the two uprights in the tenth key. To this I may add that the supports of the wheel are also practically the same as the two pillars of the High Priestess. Need I say more?

The diameter of the wheel is equal to the length of one of the uprights. Thus it corresponds to the number eight, and so to the Tarot trump, Strength. The number eight, moreover, is directly connected with the wheel-symbol, for it is the integer from which, by extension, we get the solar number, thirty-six.

We may say, therefore, that the base of the wheel denotes the number four, that the uprights stand for sixteen, and that the wheel itself is a symbol of the number eight. The sum of these numbers, therefore, should be a numerical synthesis of the whole design. That sum is twenty-eight, the extension of seven, which is ten by reduction, and one by final reduction. All that the Wheel of Fortune stands for, in other words, is the unfoldment of the mysterious power of Prakriti, the High Priestess, through her activities in governing the manifestations of the universal radiant energy, as depicted in Strength. This unfoldment, and these activities, are always under the direction and control of the

Purusha—the Onlooker represented in the Tarot by the Magician, the Emperor, and the Charioteer.

In the tenth trump Purusha is the sphinx. He is here depicted with the breasts of a woman, because the Supreme Self, though we think of it as He, is really the Father-Mother. The sphinx, as I have said, is drawn within an imaginary equilateral triangle. This corresponds to the number three, and the Empress. At first this may confuse us a little, but if we remember that the generative function of the Empress is the reflection and response to the initiative of the Emperor, the difficulty should disappear. It is the power of Purusha that manifests itself in the manifold activities of Prakriti. The latter, indeed, is but a name for the Supreme Spirit's power of self-projection, and we err if we suppose that Prakriti is truly distinct from, or independent of, Purusha.

The triad of Sphinx, Typhon, and Hermanubis corresponds to the alchemical Sulphur, Salt, and Mercury, and these "elements," in turn, are identical with the three "qualities" of the Hindu philosophers—Sattva, Tamas, and Rajas. The Sattva quality is the pure white light of divine wisdom, in eternal equilibrium, like the Sphinx. The Tamas quality is that of darkness and ignorance, forever, descending, like Typhon. Rajas, on the contrary, is eternally ascending, like Hermanubis. Wisdom remains balanced in the flux of the universal cyclic manifestation. Ignorance is forever on the wane, and forever receding from wisdom. Action and desire, at their best, approach closely to wisdom, and it is because of this that the Bhagavad-Gita declares the path of action to be preferable to any other.

That the Wheel of Fortune stands for all the ideas of destiny, Providence, and the like, which are associated with the belief that the palm of the hand is a map of life, will be clear to any one who has even the most elementary knowledge of the meaning of symbols. That it corresponds to the idea of comprehension, in that it represents the perfect balance of Wisdom between the forces of Ignorance and Passion, is not more difficult to perceive. These however,

are but the most obvious meanings. Yet I shall not attempt any further elucidation of the mysteries of the tenth trump —partly because to do so would make this chapter too long, and also because the student of the Tarot needs, in a measure, to work out its meaning for himself.

Let the reader, then, if he seeks more light, address himself to the development of the suggestions I have no space to elaborate. Let him compare the tenth trump with all those that are connected with it by numerical correspondences. He will find the results well worth his time and trouble.

To be continued.

THE RITUAL OF HIGH MAGIC

By Eliphas Levi

Translated from the French by Major-General Abner Doubleday. Annotated by Alexander Wilder, M. D.

CHAPTER XX.

Thaumaturgy

OCCULT therapeutics excludes accordingly all vulgar medication. It specially employs words, inspirations and communicates by the will a varied virtue to the most simple substances—water, oil, wine, camphor, salt. The water of the homeopathists is really a magnetised and enchanted water which operates through faith. The energizing substances which they add to it in almost infinitesimal quantities, are consecrations and like symbols of the will of the physician.

What is vulgarly called charlatanism is a great means of real success in medicine, provided that this charlatanism is sufficiently able to inspire a great confidence, and form a circle of faith. In medicine it is faith especially that cures.

There are few villages which have not their male or

female dealer in occult medicine, and these individuals have almost everywhere and always a success incomparably greater than that of the physicians approved by the Faculty. The remedies which they prescribe are often ridiculous or odd, and only succeed better because they require and bring into action more faith on the part of subjects and operators.

An old merchant, one of our friends, a man of eccentric character and of highly exalted religious feeling, after having retired from trade, set himself to practice gratuitously and through Christian charity, occult medicine in a department of France. His only specifics were oil, breathing, and prayer. A law-suit instituted against him for the illegal practice of medicine set the public to establish the fact that in the space of about five years ten thousand cures were attributed to him, and that the number of believers was constantly increasing in proportions capable of seriously alarming all the physicians in the country.

We saw at Mons, a poor nun, who, it was said, was slightly deranged, and who cured all the maladies of the vicinity with an elixir and a cere-cloth of her own invention. The elixir was for the interior of the body; the plaster for the exterior, and so nothing escaped this universal panacea. The plaster never attached itself to the skin except in places where it was needed; everywhere else it would roll up of itself and drop off. At all events this is what the worthy sister pretended, and what her patients asserted. This thaumaturgist was also subjected to prosecutions brought by rival practitioners, for she impoverished the patronage of all the physicians in the country. She was strictly confined to the cloister, but it soon became necessary to show her once a week, in deference to the eagerness and faith of the people. We saw on the day of Sister Jane Francis' consultations, country folks who came the evening before awaiting their turn, lying down at the gate of the convent. They had slept there on the hard ground, and were waiting only for the elixir and the plaster of the good sister in order to return home.

The remedy being the same for all diseases, it would seem that the worthy sister need not know the sufferings of the patients. She, nevertheless, listened to them with great attention, and only entrusted her specific to them when she knew the cause. In that lay the magic secret: the direction of the intention gave its special virtue to the remedy. This remedy was insignificant in itself. The elixir was aromatised water, mingled with juices of bitter herbs. The plaster was made of a mixture analogous to treacle as to color and odor. Perhaps it was Burgundy pitch mixed with opium. Whatever it was, the specific did wonders, any any one would have incurred the hatred of the country population if they had uttered a doubt of the miracles of the good sister.

We knew an old thaumaturgic gardener near Paris, who also made marvellous cures, and put in his vials the juices of all the herbs that were in their prime on St. John's day. This gardener had a strong-minded brother, who mocked at sorcery. The poor gardener, shaken by the sarcasms of this miscreant, then began to doubt his own powers; the miracles ceased; the sick lost their confidence and the thaumaturgist ruined and despairing, died insane.

The Abbè Thièrs, Curate of Vibraie, in his curious Treatise on Superstitions, relates that a woman, affected to all appearances with a desperate ophthalmis, having been suddenly and mysteriously cured, went to confess to a priest that she had had recourse to magic. She had, for a long time, importuned a clerk, whom she had supposed to be a magician, to give her a written symbol to carry about her, and the clerk had presented to her a parchment rolled up, recommending her at the same time to wash herself three times a day in fresh water. The priest made her give up the parchment, and found these words written on it: Ernat diabolus oculos tuos et repleat stercoribus loca vacantia.[1] He translated these words to the good woman, who stood aghast with astonishment, but she was none the less cured.

[1]May the Devil pluck your eyes out and fill the vacant spaces with excrements.

Insufflation is one of the most important practices of occult medicine, because it is a perfect sign of the transmission of life. To respire, actually means to breathe on some one, or upon some thing, and we have already said, through the single dogma of Hermes, that the energy of things created words, and that an exact proportion exists between ideas and words, which are the first forms and verbal realizations of ideas.

According as the breath is warm or cold, it is attractive or repulsive. Warm breath corresponds to positive, and cold breath to negative electricity. Therefore, electric and nervous animals fear the cold breath, as we can try by breathing on a cat when the animal's familiarities are inopportune. By looking fixed upon a lion or a tiger, and breathing in the face of the animal, we would stupify them to such a degree as to force them to draw back and recoil before us.

Warm and prolonged breathing re-establishes the circulation of the blood, cures rheumatic and gouty pains, restores equilibrium in the fluids of the body, and dissipates lassitude. Coming from a sympathetic and worthy person, it is a universal sedative. Cold insufflation appeases the pains which originate from congestions and fluid accumulations. It is then necessary to alternate the two breaths by observing the polarity of the human organism and by acting in an opposite way upon the poles, that we must submit one after the other to a contrary magnetism. Thus to cure an inflamed eye, it will be necessary to breathe warmly and mildly upon the healthy eye, and afterward to practice on the heated eye cold insufflations at a distance and in exact proportions to the warm breaths. Magnetic passes act like the breath, and are a real breathing through transpiration and radiation of interior air, all phosphorescent with vital light.[2] Slow passes are a warm breath, which brings together and exalts the spirits. Rapid passes are a cold breath which disperses forces, and neutralizes the tendencies to congestion. The warm breath should be

[2]The od or magnetic energy.

made transversely, or from below upward. The cold breath has more power if it is directed from above downward.

We do not breathe by the nostrils and mouth alone. The universal porosity of our body is an actual respiratory apparatus, doubtless insufficient, but very useful to life and health. The extremities of the fingers, where all the nerves concentrate, cause the Astral light to radiate or breathe out according to our will. Magnetic passes, without contact, are a simple and light breath; the contact adds to the breath the sympathetic equilibriating impression. Contact is good and even necessary to prevent hallucinations at the beginning of the somnambulic condition. It is a communion of physical elementary principles, which warm the brain and recalls the wandering imagination, but it ought not to be too much prolonged, when we merely desire to magnetise. If absolute and prolonged contact is useful in certain cases, the action which we should exercise on the subject would rather relate to incubation or massage, than to magnetism properly so-called.

We have related examples of incubation, drawn from the book most respected by Christians. These examples all relate to the cure of lethargies, reputed to be incurable, since we have agreed thus to call resuscitations. As for massage or rubbing, it is still in great use among the Orientals, who practice it in the public baths and find benefit. It is all a system of frictions, tractions, or pressures exercised lengthways and slowly over all the limbs and muscles, the result of which is a new equilibrium in the forces; a complete feeling of repose and well-being, with a very sensible renewal of agility and vigor.

The whole power of the occult physician is in the consciousness of his will, and his entire art consists in producing faith in his patient. "If you can believe," said the Master, "everything is possible to him who believes."[3] He should control his subject by the expression of the face, by the tone, by the gesture; inspire him with confidence by

[3]Gospel according to Mark ix. 25.

paternal manners; amuse him by good and joyous discourse. Rabelais, who was more of a magician than he appeared to be, took Pantagruealism as a special panacea. He made his patients laugh; and all the remedies which they took afterward, acted the better for them. He established between them and himself a magnetic sympathy, by means of which he communicated his confidence and good humor to them. He flattered them in his prefaces by calling them very illustrious and very precious, and dedicated his works to them. We are convinced, therefore, that Gargantua and Pantagruel have cured more black moods, more tendencies to madness, more atrabilious manias, at that epoch of religious hatreds and civil wars, than the entire Faculté de Médécin was able at that time to verify and study.

Occult medicine is essentially sympathetic. It is necessary that a reciprocal affection, or at least, genuine good will, should be established between the physician and the patient. Syrups and jellies have little virtue in themselves. They are what the common opinion to the agent and patient makes them. Homeopathic medicine, sets them aside, therefore, without serious inconvenience. Oil and wine combined with either salt or camphor, could suffice for the bandages of all wounds, and for all exterior frictions or soothing applications. Oil and wine are pre-eminently the remedies of evangelical tradition. It is the Samaritan's balm, and in the Apocalypse the prophet in describing great famines, prays the avenging powers to spare the oil and wine, that is to say, to leave a hope and a remedy for so many wounds. Among the first Christians, and in the intention of the Apostle James, who has in his Epistle, consigned the precept to the believers of all the world, what we call "extreme unction" was the pure and simple practice of the traditional medicine of the Master. "If any one is sick among you," he writes, "let him send for the elders of the Church, who will pray over him and anoint him with oil while invoking the name of the Master." [4]

[4]Catholic Epistle of James, v. 14.

To be continued.

Our Message

THIS magazine is designed to bring to all who may read its pages the message of the soul. The message is, man is more than an animal in drapings of cloth—he is divine though his divinity be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a POWER, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good.

A bold message this. To some it will seem out of place in this busy world of change, confusion, vicissitudes, uncertainty. Yet we believe it is true, and by the power of truth it will live.

In the future philosophy will be more than mental gymnastics, science will outgrow materialism, and religion will become unsectarian. In the future man will act justly and will love his brother as himself, not because he longs for reward, or fears hell fire, or the laws of man; but because he will know that he is a part of his fellow, that he and his fellow are parts of a whole, and that whole is the One—that he cannot hurt another without hurting himself.

In the struggle for worldly existence men trample on each other in their efforts to attain success. Having reached it at the cost of suffering and misery, they remain unsatisfied. Seeking an ideal, they chase a shadowy form. In their grasp, it vanishes.

Selfishness and ignorance make of life a vivid nightmare and of earth a seething hell. The wail of pain mingles with the laughter of the gay. Fits of joy are followed by spasms of distress. Man embraces and clings closer to the cause of his sorrows, even while held down by them. Disease, the emissary of death, strikes at his vitals. Then is heard the message of the soul. This message is of strength, of love, of peace. This is the message we would bring: the STRENGTH to free the mind from ignorance, prejudice, and deceit; the COURAGE to seek the truth in every form; the LOVE to bear each other's burdens; the PEACE that comes to a freed mind, an OPENED HEART; and, to be conscious of CONSCIOUSNESS through an undying life.

Let all who receive THE WORD pass on this message.

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